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DOCTORS, CLERGY HAVE MOST 'PRESTIGIOUS' JOBS

PRINCETON, N.J. — Of eight professions tested to determine the public's perceptions of their status, medical doctors and the clergy emerge as the most prestigious.

The survey, conducted by The Gallup Organization for the National Education Association, shows close to six in 10 (57%) perceiving the work medical doctors do as very prestigious. The comparable figure for the clergy is 43%.

Survey respondents were likely to view the prestige of lawyers and college professors equally — slightly over one-third (36%) of those interviewed think college professors have a very prestigious occupation while an equal proportion (35%) say lawyers have very prestigious jobs. Next are business executives with a 32% rating.

Public school teachers (rated by 23% as having very prestigious jobs) and public school principals (22%) rank 6th and 7th, respectively, in relationship to the other occupations measured. One in four respondents mentions these occupations as "not too prestigious" or "not at all prestigious."

Local political officeholders are assigned ratings similar to those received by public school teachers and principals (19% rate them very prestigious).

Here is the question asked in this national survey of U.S. adults:

We'd like your impressions about a number of different professions and occupations. First, please rate the degree of prestige or status you think each of the following professions has in your community. How about (name of profession) — is the work they do very prestigious, fairly prestigious, not too prestigious, or not at all prestigious?

The following are the national findings:

HOW PRESTIGIOUS IS THE WORK THEY DO?

	Very %	Fairly %	Not too %	Not at all %	No Opin. %
Medical doctors . . .	57	32	6	3	2
The clergy	43	41	8	3	5
College professors	36	42	9	2	11
Lawyers	35	43	12	5	5
Business executives	32	50	9	3	6
Public school teachers	23	44	24	6	3
Public school principals	22	47	31	5	5
Local political officeholders . . .	19	44	23	9	5

MEDICAL PROFESSION SEEN AS THE 'MOST DIFFICULT'

Of the eight professions measured, the medical profession is seen by the public as the most difficult. Seven in 10 (72%) of those surveyed indicate the daily workload of medical doctors is "very demanding." No other occupation tested is named by more than 50% of the public as very demanding.

Seen next most often as having the most demanding job are public school teachers, the clergy, public school principals, followed by business executives, lawyers, and college professors.

Somewhat farther down the list are local political officeholders.

While the public generally does not view public school teachers as having very prestigious jobs, they do perceive this profession as a demanding one. Although people rate public school teaching sixth in prestige, they rank it second only to medical doctors as having very demanding daily workloads.

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The question and national findings:

Next, please rate how demanding the daily workload is for each profession. How about (name of profession)—is their workload very demanding, fairly demanding, not too demanding, or not at all demanding?

HOW DEMANDING?

	Very %	Fairly %	Not too %	Not at all %	No Opin. %
Medical doctors . . .	72	22	3	1	2
Public school teachers	50	35	11	2	2
The clergy	41	38	14	2	5
Public school principals	40	42	13	2	3
Business executives	38	44	11	1	6
Lawyers	34	43	16	2	5
College professors	33	42	13	3	9
Local political officeholders . . .	24	38	27	7	4

These findings are from a study conducted for the National Education Association, based on telephone interviews with a nationally representative sample of 1,501 adults, 18 and older, conducted between April 29 and May 20.

TEENS HAVE MIXED VIEWS ON U.S. CHURCH/STATE RELATIONS

The policy of the Reagan administration on such matters as school prayer and parochial school tax credits and its relationship with fundamentalist religious groups has raised questions in the minds of some teenagers concerning the separation of church and state in the United States.

Positive ratings are given our handling of freedom of speech and freedom of the press, while mixed ratings are given the job the U.S. is doing on the issue of church and state. Most negative of all are the teen's ratings on our handling of women's rights, minority rights and fairness of taxes.

Only a bare majority of teens believes the separation of the two institutions is positive, with 9% saying it is excellent and 42% that it is good. Dissenting are the 31% who believe that the current division is only fair, and 12% that it is poor.

CONFIDENCE IN CHURCH HIGHEST AMONG WOMEN, OLDER ADULTS

Confidence in the church or organized religion is highest among women, older adults, southerners and persons with little formal education.

Protestants are slightly more likely than Catholics to give organized religion a high rating.

The question asked in a Gallup Poll in May:

Would you tell me how much confidence you, yourself, have in the church or organized religion—a great deal, quite a lot, some, or very little?

CONFIDENCE IN CHURCH

	Great deal
National	42%
Men	36
Women	48
Total under 30	39
18-24 years	38
25-29 years	40
30-49 years	38
Total 50 & older	50
50-64 years	48
65 & older	52
East	33
Midwest	44
South	51
West	39
College graduates	36
College incomplete	38
High school graduates	43
Not high school grads.	51
Protestants	49
Catholics	43

The findings are based on in-person interviews with 1,528 adults, 18 and older, conducted in over 300 scientifically selected localities across the nation during the period May 17-20. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3% in either direction.

EPISCOPALIANS SAY CHURCH IS MEETING SPIRITUAL NEEDS

A study conducted by The Gallup Organization for the Prayer Book Society shows eight in 10 of both the laity and clergy expressing the view that the Episcopal Church is meeting their spiritual needs.

This is one of the key findings to emerge from a major survey of Episcopal laity, clergy, bishops, and convention deputies and alternates. The objective of the study, carried out in April and May, was to determine the views of Episcopal clergy and laity on a broad spectrum of religious and secular issues.

Following are other key findings from this study:

1. Ordination of Women, Homosexuals

Majorities in all four groups approve of the ordination of women priests, and disapprove of the ordination of homosexuals. However, it is interesting to note that approval of the latter is expressed by as many as one in three of the laity, clergy and deputies, and by one bishop in four. Among some of the most liberal clerical sub-samples, opinion *favors* the ordination of homosexuals.

2. Mergers

In general, opposition to a merger of various Protestant denominations outweighs support. Nevertheless, as many as one-third in each of the four groups surveyed favor such a merger.

The laity opposes a merger with the Roman Catholic Church by a 2-to-1 ratio, while roughly 3-to-2 support for such a merger is found among the clergy. Deputies and bishops are evenly divided on the issue.

3. Church's Priorities

There is a sharp division between lay and clerical opinion about the Church's involvement in social and political issues.

Three in four laymen (76%) feel the Church should concentrate on worship and spiritual matters; the comparable figure among clergy, deputies and bishops is about 1 in 3.

The weight of opinion among the clerical groups (held by about 60%) is that the Church should give *equal emphasis* to both spiritual matters and social issues.

4. Political Activism

The laity strongly (4-to-1) opposes the Church acting as an agent of political change in the U.S. In each of the three clerical groups, majorities favor the Church playing such a role.

Majorities in all four groups oppose the Church's giving support to political revolutions in Latin American nations.

5. The Prayer Book

Rite I (41%) is preferred over Rite II (19%) among the laity by a 2-to-1 margin. Clergy and deputies are strongly committed to Rite II, the former by a 2-to-1 ratio and the latter by 3-to-1. The bishops cite a 5-to-3 preference for Rite II.

An 80% majority of the laity—regardless of their own personal preference for the 1928 or 1979 Prayer Book—feels their fellow Episcopalians who prefer the *other* Book should be allowed to use it.

Clerical opinion divides sharply on the basis of preference for Rite I or Rite II. Among the 29% of the clergy who prefer Rite I, 3 in 4 feel alternate use *should* be permitted. Among the 58% who prefer Rite II, 2 in 3 think alternate use *should not* be allowed.

Consistent with their stated preference for Rite I, the laity would like any future changes in the Prayer Book to be in a more traditional (57%) rather than a more modern (25%) direction, with 12% saying they would like the Book to remain the same.

On the whole, the clergy would prefer that the Prayer Book remain as it is now (42%), with opinion among those who express a preference for a different stance in future versions about evenly balanced between those who espouse a more traditional direction (29%) and those who tend toward modernization (23%).

Deputies' opinions are similar to the clergy's, with most (54%) saying the Prayer Book should remain as it is now, and an even balance found between those who would prefer modern (22%) rather than traditional (18%) changes in the future.

6. Abortion

The laity, by a 2-to-1 margin, backs the 1973 Supreme Court ruling affirming women's rights to abortions during the first three months of pregnancy.

Deputies and bishops, by narrower ratios, also favor the right to abortion, but the clergy are fairly evenly divided, with 50% favoring the Court ruling and 45% opposed.

Heavy majorities in all three clerical groups say the Church's position on abortion is "about right." Among those who disagree, the prevailing view is that the Church has taken too liberal rather than too conservative a stand.

Among laity holding opinions on the subject of the Church's position on abortion—41% do not express opinions—slightly more feel the Church has been too conservative (24%) rather than too liberal (15%).

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7. The Prayer Book Society

Nine in 10 in the clerical groups and 3 in 10 of the laity have heard or read about the Prayer Book Society.

Among the 46% of aware laymen and women who offer opinions about the PBS, favorable attitudes outweigh unfavorable by roughly 2-to-1.

Clerical opinion is approximately 3-to-1 unfavorable, with this sentiment reaching 7-to-1 among convention deputies and alternates. (Clergy and deputies with generally conservative views give much more favorable judgments of the PBS.)

8. Effectiveness of the Episcopal Seminaries

Among laymen and women expressing opinions on the subject (78%), the strong weight of opinion is that the seminaries are doing an excellent (15%) or good job (46%) in training priests. Only 17% say the seminaries are doing only a fair or poor job.

The clerical groups are more tempered in their appraisals of the seminaries, with about 40% giving them fair or poor ratings.

Critics of the seminaries tend to cite the beliefs that new priests are poorly trained and too taken up with social and political issues.

9. The National Council of Churches

The NCC enjoys widespread awareness on the part of both lay and clerical groups.

Small majorities of clergy and deputies, and a plurality of aware laymen, give the NCC a favorable assessment, with 3 in 10 of the latter unable to offer a judgment.

Clerical opinion is sharply split, with conservatives holding unfavorable views of the NCC and liberals holding favorable views.

On average, the lay and clerical groups strongly approve of the Episcopal Church's membership in the NCC.

10. Perceptions of the Church's Philosophy

The prevailing belief in all four groups is that the Church's philosophy is "about right." Among those whose perceptions are different, far more think it is "too trendy" than that it is "too old-fashioned," with approximately 2-to-1 among the laity and deputies feeling this way, and even greater disparities found among the clergy (4-to-1) and bishops (8-to-1).

11. Lay Representation in Church Decisions

Most in all four groups feel the laity has adequate representation in the decision-making process of the Churches although significant proportions do not.

12. Perceptions about Church's Lack of Growth

Asked why membership in the Episcopal Church has not kept up with growth in the general population, a principal response among all groups is that this trend is common to all churches and denominations.

Other frequently-cited reasons include: A lack of evangelism or outreach to attract new members, that the Church is too conservative or traditional, that it is too political or liberal (and not sufficiently spiritual), and that it is too social, stuffy and cliquish.

13. Reasons for Attending Church

Clerical groups are likely to name as paramount: to worship, serve and love God, cited by about 60% in each of the three clerical classifications. The second most frequently mentioned reason is Christian fellowship, named by about 40%. To receive spiritual growth and guidance and to strengthen one's faith each is mentioned by about one clergyman, deputy and bishop in five.

Among the laity, the principal reasons for going to church are: spiritual guidance and growth (22%), Christian fellowship (18%), to worship God (16%), to strengthen faith (14%), and for personal comfort and satisfaction (13%).

14. Holy Communion

Understandably, members of the three clerical groups in the study are almost universally inspired to serve others upon receiving Communion.

The laity is more evenly divided on the subject, with a 58% majority saying they feel inspired and 36% saying they are not.

Responses to a related question reveal that virtually all clergy, deputies and bishops feel a deepened spiritual relationship with Jesus Christ when they receive Communion. The laity, by a 4-to-1 margin, feels this relationship with Christ on receiving Communion.

15. Political Affiliation

A 49% plurality of the Episcopalian laity identify themselves as Republicans, while 24% and 25%, respectively, say they are Democrats and Independents.

A more even distribution between the three principal political entities is found in the three clerical groups and in the general adult (18 and older) public.

FOR FURTHER INFORMATION:

Contact:

The Prayer Book Society,
120 Village Square, Suite #2,
Louisville, NY 40243; phone: 502-245-8811.

TEENAGERS CREATING NEW VALUES FOR THE FUTURE

Teenagers are apparently striving to create a new set of values that combines the traditional Protestant ethic, the social movements of the 1960s, and the characteristics of an affluent post-industrial society, according to a Gallup/AP Youth Survey.

Traditional values, such as greater respect for authority and more emphasis on closer family ties, have never been stronger among the country's teens. At the same time, however, teens also desire more emphasis in the future on greater self-expression and the acceptance of sexual freedom. Technological progress traditionally has been respected in America, and although many young people rejected this concept in the '60s, technology now has won widespread acceptance among teens.

9 In 10 Favor More Respect For Authority

The majority of teens believe there should be less emphasis on money, but there is a slight movement toward the concept that there should also be less emphasis in the future on hard work. Marijuana use, which to many was symbolic of youth values in the '60s, has lost considerable support among teens.

In their quest to combine the best of traditional and modern values, most teens (92%) would especially welcome more respect for authority in the future. Within the structure of law and order, nine teens in 10 (89%) also would like to see more emphasis on self-expression.

Closer Family Ties

More emphasis on closer family ties is desired by 86% of teens, with only slightly greater emphasis on this value noted among young women (90%) than among young men (82%). At the same time, a majority of teens (59%) also want to see more acceptance of sexual freedom. Young men (65%) are more likely than young women (54%) to say they want more sexual freedom in the future.

Although these values may, on first examination, appear to be contradictory, teen opinion about them has grown stronger in recent years. The desire for more respect for authority has risen from 87% in 1979 to 92% today. During the same period, the proportion of teens wanting greater family ties rose from 80% to 86%, but there is an even greater rise in opinion favoring more sexual freedom, with 59% now desiring that social reform, compared to 48% in 1979.

The desire for more emphasis on technology was voiced by 78% of the teens in 1979; now 86% want to see technology play a greater role in their future.

The majority of teens (61%) would like to see less emphasis placed upon money, but only 39% say they would like to see less emphasis on working hard. These values may be eroding, however, since in 1979 only 28% said there should be less emphasis on hard work.

Less Emphasis On Money

During the same period, the desire for less emphasis on money dropped only a statistically insignificant 2 percentage points. Younger teens (ages 13 to 15) are the most likely to say they want to see less emphasis on hard work in the future (44%), and the least likely to believe there should be less emphasis on money (58%).

In 1979, one teen in four (24%) argued for more acceptance of marijuana use, but in 1985, the proportion wanting greater acceptance of the drug has dropped to only one in 10 (11%) of teens.

Survey Questions And Findings

Attitudes toward values were determined through asking the following question:

For each of the following social changes that might occur in coming years, please say whether you would welcome the change or not.

The findings are based on telephone interviews with a representative national cross-section of 502 teenagers, ages 13 through 18, conducted in May and June.

Here are the results, nationally, and by age and sex:

TEEN ATTITUDES ON SOCIAL CHANGES (Percent who would welcome change)

	Nat.	Boys	Girls	13-15	16-18
More respect for authority	92%	92%	91%	90%	93%
More emphasis on self-expression	89	89	89	86	92
More emphasis on traditional family ties	86	82	90	85	87
More emphasis on technological improvements	86	86	86	84	88
Less emphasis on money	61	61	61	58	63
More acceptance of sexual freedom	59	65	54	61	58
Less emphasis on working hard	39	38	40	44	34
More acceptance of marijuana use	11	10	11	9	12

(This article was written by Robert Bezilla, Vice President of the Gallup Organization.)

FAITH DEVELOPMENT AND YOUR MINISTRY



Building a truly effective ministry requires an awareness of the stages of growth in a person's spiritual life, from childhood to old age, as well as an awareness of the impact of "life crises" on faith development.

Not only an awareness but a *response*, because failure to minister to people at their current stage of faith development—and to respond appropriately to their spiritual "highs" and "lows"—could result in a serious dropout rate in your church or synagogue.

For centuries it has been assumed that faith is something given, constant, unchanging. Now, however, it is clear that people go through "passages" in their spiritual lives, just as they do in other dimensions of their existence. Yet many religious professionals—clergy, counselors, youth leaders, and educators—sometimes appear to be insensitive, in their teaching and program planning, to people's spiritual journeys.

This new publication, **FAITH DEVELOPMENT AND YOUR MINISTRY**, based on a landmark study four years in the making, will guide you in your efforts to respond to the spiritual changes people experience as they move through life. The study was conducted by The Gallup Organization, Inc. for Faith Development in the Adult Age Cycle, a research project of the Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minn.

FAITH DEVELOPMENT AND YOUR MINISTRY not only sheds light on these and other vital questions, but also explores the practical implications of the survey findings for your ministry.

If you preach, write, or teach, we sincerely believe you will find **FAITH DEVELOPMENT AND YOUR MINISTRY** to be of great help in your work.

HOW TO ORDER

This new publication may be ordered from The Princeton Religion Research Center, Inc. (P.O. Box 310, Princeton, N.J. 08542). The cost is \$25 postpaid.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for \$30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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Public's Views Have Changed Greatly Over Last 50 Years

PRINCETON, N.J. — Dramatic changes in the attitudes and behavior of Americans have occurred in the half-century since the Gallup Poll published its first report in sponsoring newspapers on October 20, 1935.

Some of the most profound changes during Gallup's 50 years of scientific polling include the following:

1. **The growth of tolerance toward persons of different races, religions, and other background characteristics.** The proportions who say they would vote for a black, a Jew, or a Catholic for president, for example, have grown dramatically since the 1930's. So too, has the expressed willingness to vote for a woman: in 1937 only 31% said they would vote for a woman for president; today 78% would do so. Surveys also show a marked increase in the acceptance of interracial and interfaith marriages.

2. **The "sexual revolution."** In 1969, 68% of U.S. adults said premarital sex is wrong; now only 39% hold this view.

3. **Huge increases in the cost of living.** In 1937 the public felt a family of four needed \$30 per week to make ends meet. The figure today is 10 times as high — \$300. Public estimates of food expenditures have soared from \$11 per week in 1937 to \$75 today.

4. **A sharp decline in the appeal of large families.** In 1936, 34% of Americans thought the ideal family should include four children. This percentage increased to 47% in 1947 but subsequently has dropped to today's 11%. This question has proved to be an accurate barometer of actual population trends.

5. **Changing health habits.** The percentage of Americans who exercise daily has soared from 24% in 1961 to 59% in the latest survey. Active participation in sports has also grown substantially.

But this encouraging trend is offset by other Gallup findings: The proportion who admit to occasional over-indulgence in alcohol has almost doubled — from 18% in 1974 to 32% in 1985. And despite warnings about the relationship between smoking and lung cancer and heart disease, little decline is noted in cigarette smoking. Although the use of marijuana is down, cocaine use is growing.

6. **Growth in the fear of crime.** Thirty years ago, crime did not figure among the top community problems named by Americans. Now, it is foremost in communities of all sizes. In 1965, one-third (34%) were fearful of venturing out of their homes after dark; currently 45% say they are afraid to do so.

7. **The decline in support for labor unions.** Although the decline has levelled out in 1985, the 58% who currently approve of trade unionism is far lower than in 1936 (72%) and even lower than in 1957 (76%). Key factors in labor's declining support: negative feelings about some labor union leaders and strikes by public employees.

8. **A continuing conviction that the U.S. ought to work closely with other nations at many levels, but a strong reluctance, stemming from the Vietnam experience, to commit U.S. troops to involvement in the affairs of other nations.**

9. **A period of lessened confidence and trust in the key institutions of the U.S. society.** Confidence in these institutions — Congress, the Supreme Court, public schools, the media, and the like — is only marginally higher than in the immediate post-Watergate days.

10. **Great changes in manners and morals.** A poll in 1939 showed that a majority of adults thought it was indecent for women to wear shorts for street wear. In the 1940's the Gallup Poll asked the public about such things as "Do you object to women drinking in public places?" or "Should school teachers be allowed to smoke outside the classroom?" In 1950, the Gallup Poll asked "Do you object to a woman saying 'hell' or 'damn' in public?"

But Unchanged in Some Key Ways

Despite certain dramatic changes in public opinion over the last 50 years, in other respects the nation has changed little since the mid-30s, as discovered in Gallup Polls:

1. The problems named today as the "most important facing the nation" closely parallel those named in the 1930's — unemployment, international tensions, the high cost of living, and government spending. Almost invariably — except during wartime or periods of threat of war

— concern over the twin economic ills of unemployment and inflation have dominated the concerns of the American people.

2. The standard of living of Americans has increased dramatically over the last 50 years, yet the nation remains plagued by poverty. A recent Gallup survey showed one-fourth of the total sample (and nearly half of non-whites) saying there were times during the previous 12 months when they did not have enough money to buy the food, clothing, or medical supplies they needed.

3. Although the nation has shifted to a somewhat more liberal position on a number of key issues over the last half-century, the populace continues to include about equal numbers of persons describing themselves as liberals and conservatives.

4. Americans continue to place a high premium on such traditional values as hard work, the family, and religion. The ideal lifestyle, in the view of the large majority of U.S. women, continues to be marriage with children. Of late, that ideal has come to include a full- or part-time job outside the home.

5. Basic religious beliefs, — in God, an afterlife, etc. — have remained intact, although a decline is noted in the proportion who say religion is very important in their lives.

6. Finally, despite the multitude of problems confronting society, Americans continue to be optimistic about the future of the nation. They are optimistic for three basic reasons: (1) We have survived difficult periods in our past; (2) we have shown that we have the capability to change; and (3) there is much that the individual can do to bring about change in his or her community and in society as a whole. In fact, volunteerism, an American trait, remains at a high level.

An examination of the views of the millions of Americans who have been interviewed by the Gallup Poll over the last half-century leads to these important conclusions: (1) The collective judgment of the American

people has proved to be sound; (2) the public is willing to make great sacrifices for the national good in times of crisis; and (3) the will of the people sooner or later becomes law.

In the case of many legislative issues and proposals, the late George Gallup, Sr. believed, the people are often years ahead of their legislative leaders. He said: "Through nearly five decades of polling, we have found the collective judgment of the people to be extraordinarily sound, especially on issues which come within the scope of the typical person's experience. Often the people are actually ahead of their elected leaders in accepting innovations and radical changes."

Founded in 1935, the Gallup Poll was the first organization to provide newspaper readers with public opinion polling reports based on scientific survey procedures.

The Gallup Organization (1958) and its corporate predecessors, Public Opinion Surveys (1938) and Audience Research Institutes (1937), were established to serve the needs of business, government, and others who wished to apply survey research to problem solving.

The Gallup Organization is a member of Gallup International Research Institutes, founded in 1947, and is affiliated with survey organizations in 39 nations around the globe.

Election surveys both here and abroad are a good indicator of a survey organization's technical proficiency. Evidence that progress has been made is seen in the fact that for the period 1936 through 1950, the average deviation of U.S. Gallup survey results from the actual election results was 3.6 percentage points, from 1952 through 1960 it was 1.7 percentage points, from 1962 through 1970, 1.6 points, and from 1972 through 1984 it was 1.2 percentage points. The vote for the candidates in the 1984 presidential election exactly matched the final Gallup pre-election survey results, making this forecast the most accurate in the long history of the Gallup Poll.

'Religion In America, 1985' Report

Here are four important reasons why these annual reports on religion in America have proved so popular:

1. They are an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is unavailable elsewhere.

2. They provide national and regional norms against which the clergy can match their own churches and synagogues in terms of religious belief, practice, knowledge and stewardship.

3. They provide new and exciting information that can be developed into sermons or articles on the state of religion.

4. They provide data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

HOW TO ORDER

RELIGION IN AMERICA, 1985 can be ordered from The Gallup Organization, Inc. P.O. Box 310, Princeton, New Jersey 08542. The cost of the 1985 report is \$25.00.

Public Closely Divided over Federal Aid to Parochial Schools

Proponents of government aid to parochial schools — whether through a constitutional amendment or by means of the “voucher system” — are having a tough time winning public opinion to their side.

The latest Gallup Poll finds 45% in favor and 47% opposed to a proposed amendment to the U.S. Constitution that would permit the government to provide financial aid to parochial schools — a marginal increase in approval since 1980 but a decidedly lower level of support than found in 1974.

Another recent Gallup survey shows support for the voucher system to have slipped somewhat since 1983. Currently 45% favor such a system while 40% are opposed. In the earlier survey 51% said they liked the idea and 38% did not. Under the voucher system the government would provide a certain amount of money for the education of each child, regardless of whether the child attended a public, parochial, or other private secondary school.

Protestants, Catholics Far Apart

As might be expected, Protestants and Catholics are far apart in their views on these two vital issues. Two-thirds of Catholics (67%), but only 38% of Protestants, favor the proposed amendment.

The vote is closer in the case of the voucher system, with 51% of Catholics and 42% of Protestants expressing support for such a measure.

Here is the first question and trend:

Would you favor or oppose an amendment to the Constitution that would permit government financial aid to parochial schools?

Amendment to Permit Aid to Parochial Schools

	Favor	Oppose	No opinion
	%	%	%
1985-August 13-15	45	47	8
1980	40	49	11
1974	52	35	13

Here is the next question and trend:

In some nations, the government allots a certain amount of money for each child for his education. The parents can then send the child to any public, parochial, or private school they choose. This is called the 'voucher system.' Would you like to see such an idea adopted in this country?

Voucher System

	Favor	Oppose	No opinion
	%	%	%
1985-May 17-20	45	40	15
1983	51	38	11
1981	43	41	16
1971	38	44	18
1970	43	46	11

Details of Survey

The results of the proposed constitutional amendment are based on telephone interviews with 1,009 adults, 18 and older, conducted in scientifically selected localities across the nation during the period August 13-15. The results on the voucher system are based on in-person interviews with 1,528 adults, 18 and older, conducted during the period May 17-20. This poll was sponsored by Phi Delta Kappa, the professional educational fraternity.

For results based on samples of these sizes, one can say with 95% confidence that the error attributable to sampling and other random effects could be 4% and 3%, respectively, in either direction. In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

Most Canadians Believe In God But Reject Devil

- While almost 9 in 10 Canadians today hold a belief in God (87%), only about one-third accept the existence of the Devil (33%).
- And while 71% believe in Heaven, far fewer (39%) acknowledge Hell. The lowest level of belief was in reincarnation, with 29% accepting it.
- While belief in God, Heaven and Hell tends to increase with age, there is no difference in acceptance of the

Devil among the different age groups, and slightly fewer of those fifty years of age or older acknowledge a belief in reincarnation than do younger Canadians.

The latest results are based on 1,050 personal, in-home interviews with adults, 18 years and over, conducted between July 11 and 13. Samples of this size are accurate within a four percentage point margin, 19 in 20 times.

The question and results are given in the table below.

"WHICH, IF ANY, OF THE FOLLOWING DO YOU BELIEVE IN?"				
	NATIONAL	AGE		
		18-29	30-49	50 +
Believe in God				
Yes	87%	81%	88%	91%
No	10	17	8	6
Don't Know	3	3	4	4
Believe in Heaven				
Yes	71	66	69	77
No	24	31	23	19
Don't Know	5	3	8	5
Believe in Hell				
Yes	39	36	38	42
No	56	61	56	52
Don't Know	5	4	7	6
Believe in Devil				
Yes	33	32	33	34
No	62	65	61	60
Don't Know	5	3	7	7
Believe in Reincarnation				
Yes	29	31	31	25
No	59	58	58	62
Don't Know	12	12	12	13

NOTE: Percentages may not add exactly to 100, due to rounding.

Sex Education Gaining In Public Acceptance

Greater public acceptance of sex education in the schools comes at a time of an alarming rise in teenage pregnancies and the proliferation of sex-related diseases such as herpes and AIDS.

The 1985 Gallup/Phi Delta Kappa Survey on education shows three adults in four (75%) approving of sex education in the public high schools and 52% favoring such instruction in public elementary schools, in grades 4 through 8.

Both figures represent significant increases since 1981, when 70% and 45% favored sex education in the high schools and elementary schools, respectively.

In addition, a recent survey of teachers in which the same questions were asked showed overwhelming acceptance of sex education at both the high school (86%) and grade school (75%) levels.

The new survey of adults also reveals more liberal attitudes toward the specific subjects that should be covered in sex education classes than were reported in the 1981 survey. Significant increases are found in the proportions favoring teaching birth control, the biology of reproduction, the nature of sexual intercourse, and abortion.

Following are the questions asked and the trends:

Do you feel the public high schools should or should not include sex education in their instructional program?

Do you feel the public elementary schools should or should not include sex education in grades 4 through 8?

Sex Education in Schools

	Favor %	Oppose %	No opinion %
In High Schools:			
1985	75	19	6
1981	70	22	8
In Elementary Schools:			
1985	52	43	5
1981	45	48	7

Greater acceptance of sex education in the instructional program for high school and elementary school, today as in 1981, is found among younger people, the college-educated, business and professional people, those in the highest income categories, residents of the largest cities, and westerners.

Least approving of sex education are older people, those with less than a high school diploma, and southerners. In the South the public votes *against* sex education for elementary school children by a five to four ratio, 52% to 41%, whereas westerners *favor* the idea by a 62% to 36% margin.

Details are shown in the table:

	Favor Sex Education	
	In High School	In Elementary School
	%	%
NATIONAL	75	52
Men	74	46
Women	76	57
18-29 years	83	56
30-49 years	81	59
50 & over	62	41
College education	82	63
High school	72	47
Grade school	58	30
East	80	56
Midwest	72	52
South	69	41
West	83	62

Topics to Cover?

When respondents who support the idea of sex education are asked to indicate which topics should be covered, large differences emerge in terms of which are acceptable in high school but not in elementary school.

The one exception is the biology of reproduction, which more than eight in 10 feel should be covered in the elementary schools as well as in the high schools.

In the case of venereal disease and birth control, eight out of 10 feel these subjects should be taught in high schools but only half feel they should be taken up in the elementary schools.

About six in 10 feel that premarital sex, the nature of sexual intercourse, abortion, and homosexuality should be included in the high school curriculum, but only about three out of 10 feel these topics should be covered in elementary school.

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This new publication may be ordered from The Princeton Religion Research Center, Inc. (P.O. Box 310, Princeton, N.J. 08542). The cost is \$25 postpaid.

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85

4 in 10 Adults in U.S. Attended Church in Typical Week of 1985

PRINCETON, N.J. — Forty-four percent (44%) of U.S. adults attended church or synagogue in a typical week in 1985.

Churchgoing has remained remarkably constant since 1972, after having declined from its high points of 49% recorded in 1955 and 1958.

This question was asked:

During the previous week, how often did you attend church or synagogue?

TREND SINCE '79

Following is a selected trend since 1979. The figures from 1955 through 1985 are based on national surveys of 800 selected adults during each year. The figures from 1955 were based on a single national survey.

CHURCH/SYNAGOGUE ATTENDANCE

1985	42%
1984	40
1983	40
1982	41
1981	41
1980	40
1979	40
1978	41
1977	41
1972	40
1969	42*
1967	43
1962	46
1958	49*
1957	47
1955	49*
1954	46
1950	39
1940	37**
1939	41

*High points

**Low point

7 IN 10 U.S. ADULTS ARE CHURCH MEMBERS

It is important to bear in mind that the membership figures reported here are *self-classifications*, representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches — for example, the Roman Catholic and Eastern Orthodox Churches — are considered members at birth.

Does or happens to be a member of a church or synagogue

CHURCH/SYNAGOGUE MEMBERSHIP

1985	71%
1984	68
1983	69
1982	67*
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	76**
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

*Low point

**High point

The attendance and membership figures are based on surveys conducted in four selected weeks during 1985 in more than 800 scientifically selected localities across the nation. A total of 5,093 adults, 18 and older, were interviewed in person.

53% Say Homosexuals Are Unsuitable as Clergy

Although Americans consistently have upheld the principle of equal job opportunities for homosexuals, a substantial number would withhold this right from homosexual-seeking employment in certain occupations, including the clergy and elementary school teachers. The latest Gallup Poll, however, found no evidence of increased job discrimination against gays since 1982, before the AIDS epidemic.

In a mid-November survey, 71% say homosexuals should be hired as salespeople, 55% as members of the armed forces, and 52% as doctors. Less than a majority (41%) believe homosexuals should be hired as clergy, while 53% hold the opposite opinion. Only 46% say homosexuals should be hired as elementary school teachers and 60% are opposed.

In the case of each of the five occupations tested, the latest positive figures are as high or higher than those recorded in surveys conducted in 1982 and 1977.

Following is the question about which occupations are considered suitable for homosexuals, the national results, and the trend:

Do you think homosexuals should be hired for each of the following occupations?

JOB S FOR HOMOSEXUALS

	Should be hired %	Should not be hired %	No opinion %
Salespersons	71	23	6
The armed forces	55	38	7
Doctors	52	41	7
The clergy	41	53	6
Elementary school teachers	36	60	4

Six in 10 American adults report that the AIDS epidemic has not changed their basic attitudes toward homosexuals. And, although about a third say they now are less favorably disposed toward gays than they were before the disease became widely publicized, other survey evidence suggests that newly formed anti-homosexual attitudes may not be deeply held.

First, the latest Gallup Poll found no decrease since 1982 in the proportion who feel homosexual relations between consenting adults should be legal, and only a minor increase in those who disagree.

Second, the survey found no increase since 1982 in job discrimination against homosexuals, as noted earlier.

Third, a recent NEWSWEEK Poll conducted by The Gallup Organization found an increase since 1983 in the view that homosexuals as a group are becoming more rather than less accepted in American society.

In the mid-November Gallup Poll, 59% say the AIDS epidemic has made no difference in the way they feel about homosexuals, while 37% report their opinions have changed for the worse. Merely 2% say they now are more sympathetic toward gays and 2% are undecided.

Public opinion on this issue is conditioned by age, education and income, with persons 65 and older, those whose formal education ended before graduation from high school, and those in the lower-income brackets more likely to say their attitudes toward homosexuals have worsened because of the AIDS epidemic.

In the Gallup Poll's first (1977) sounding of public opinion, equal proportions said homosexual relations between consenting adults should and should not be legal. In 1982, a 45% plurality favored legalization while 39% were opposed. The current survey found no significant decline in those favoring legalization, a slight upturn in opposition, and a concomitant decline in the undecided vote.

Following is the question asked and the trend:

Do you think homosexual relations between consenting adults should or should not be legal?

	Should be legal %	Should not be legal %	No opinion %
Nov. 11-18	44	47	9
1982	45	39	16
1977	43	43	14

This question was also asked:

Would you say the AIDS epidemic has changed your opinion about homosexuals for the better, for the worse, or has it not made any difference in the way you feel?

The results:

Changed for better	2%
Changed for worse	37
Hasn't changed	59
No opinion	2
	100%

The latest results are based on telephone interviews with 1,008 adults, 18 and older, conducted in scientifically selected locations across the nation during the period Nov. 11-18.

One in Four Adults in U.S. Now Involved in Bible Study

Four adults in 10 (41%) have recently been told in one or more of 10 religious activities, while 6 in 10 (60%) are not involved in any, as determined by a survey conducted for The Christian Broadcasting Network, Inc., by the Gallup Organization, Inc.

Protestants are by some 10% more likely to be involved in one or more of the 10 activities listed. About 60% of Protestants compared to 50% of Catholics report that they are involved in one or more of the religious activities listed.

Men more often than women (58% vs. 38%) and traditionally less involved in religious activities than older adults are involved in most of the activities listed to qualify the same degree as their peers.

In addition, Protestants significantly more often than Catholics are involved in religious activities (45% vs. 35%).

Moreover, those living in the Midwest and in the South are involved in religious activities to a much greater extent than those counterparts in the East and West.

The level of religious involvement differs somewhat when evangelists and non-evangelists are compared. For instance, a total of 40% among evangelists are compared to only 33% of non-evangelists who are involved in these 10 activities.

PARTICIPATION LEVELS OF 1

After an apparent upturn in participation in religious activities—between 1978 and 1983 participation in Bible study groups, for example, increased from 19% to 21% participation in the 10 activities, when comparison is possible, shows a leveling off in the study area.

In addition, the proportion who have participated once or more in these 10 activities remained at 42% in 1983.

The following table compares the 1983 survey participation with those of 1978.

INVOLVEMENT IN RELIGIOUS ACTIVITIES 1985 - 1983

	1983	1985	1983	1985
Evangelists	40%	40%	33%	33%
Non-evangelists	33%	33%	33%	33%
Men	58%	58%	38%	38%
Women	38%	38%	38%	38%
Midwest	45%	45%	35%	35%
East	35%	35%	35%	35%
South	45%	45%	35%	35%
West	35%	35%	35%	35%
College graduates	45%	45%	33%	33%
High school graduates	33%	33%	33%	33%
Less than H.S. graduates	33%	33%	33%	33%

Source: Gallup Organization, "Religious Involvement," 1983 survey.

How are the proportions currently involved in each of the activities studied by key population groups?

BIBLE STUDY GROUPS

NATIONAL	26%
Evangelists	63
Non-evangelists	18
Men	23
Women	29
18-29 years	23
30-49 years	28
50 & older	26
White	24
Black	43
Hispanic	18
College graduates	26
College incomplete	27
High school graduates	22
Less than H.S. graduates	32
Protestants	35
Catholics	15

RELIGIOUS EDUCATION CLASSES

NATIONAL	21%
Evangelists	39
Non-evangelists	17
Men	19
Women	23
18-29 years	22
30-49 years	18
50 & older	23
White	20
Black	27
Hispanic	20
College graduates	23
College incomplete	25
High school graduates	15
Less than H.S. graduates	25
Protestants	24
Catholics	17

PRAYER AND MEDITATION GROUPS

NATIONAL	18%
Evangelicals	43
Non-evangelicals	13
Men	19
Women	21
18-29 years	11
30-49 years	20
50 & older	42
Whites	17
Blacks	21
Hispanics	7
College graduates	28
College incomplete	18
High school graduates	14
Less than H.S. graduates	21
Protestants	24
Catholics	15

MISSIONARY WORK

NATIONAL	10%
Evangelicals	26
Non-evangelicals	7
Men	8
Women	12
18-29 years	6
30-49 years	10
50 & older	13
Whites	8
Blacks	25
Hispanics	9
College graduates	9
College incomplete	10
High school graduates	7
Less than H.S. graduates	17
Protestants	14
Catholics	3

WITNESSING

NATIONAL	14%
Evangelicals	28
Non-evangelicals	7
Men	13
Women	16
18-29 years	8
30-49 years	11
50 & older	16
Whites	12
Blacks	22
Hispanics	10
College graduates	12
College incomplete	11
High school graduates	12
Less than H.S. graduates	20
Protestants	21
Catholics	7

EVANGELISM

NATIONAL	9%
Evangelicals	28
Non-evangelicals	5
Men	7
Women	10
18-29 years	5
30-49 years	13
50 & older	7
Whites	8
Blacks	9
Hispanics	8
College graduates	9
College incomplete	9
High school graduates	9
Less than H.S. graduates	8
Protestants	12
Catholics	3

HEALING

NATIONAL	6%
Evangelicals	18
Non-evangelicals	4
Men	5
Women	7
18-29 years	6
30-49 years	7
50 & older	5
Whites	5
Blacks	13
Hispanics	5
College graduates	1
College incomplete	6
High school graduates	2
Less than H.S. graduates	2
Protestants	4
Catholics	2

SPEAKING IN TONGUES

NATIONAL	3%
Evangelicals	11
Non-evangelicals	2
Men	3
Women	3
18-29 years	3
30-49 years	5
50 & older	2
Whites	3
Blacks	9
Hispanics	5
College graduates	4
College incomplete	2
High school graduates	4
Less than H.S. graduates	4
Protestants	6
Catholics	1

PROPHECY

NATIONAL	4%
Evangelicals	13
Non-evangelicals	2
Men	4
Women	3
18-29 years	3
30-49 years	4
50 & older	4
Whites	3
Blacks	4
Hispanics	2
College graduates	4
College incomplete	3
High school graduates	3
Less than H.S. graduates	4
Protestants	3
Catholics	1

CHARISMATIC MOVEMENT

NATIONAL	3%
Evangelicals	8
Non-evangelicals	2
Men	3
Women	3
18-29 years	2
30-49 years	4
50 & older	3
Whites	3
Blacks	1
Hispanics	10
College graduates	4
College incomplete	3
High school graduates	2
Less than H.S. graduates	3
Protestants	3
Catholics	3

Interviewing for this study was conducted by telephone during the period April 8-16. A total of 1,114 interviews were completed with a national sample of adults 18 years of age and older.

Evangelicals in the survey met 3 criteria: (1) believe the Bible is the actual word of God; (2) have had a born

again experience; and (3) have tried to encourage someone to accept Jesus Christ as his or her Saviour.

It is important to bear in mind that evangelicals comprised 47% of the sample; the remaining 53% were considered non-evangelicals.

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86

BASIC RELIGIOUS TRENDS REMAIN UNCHANGED IN SURVEYS IN 1985

PRINCETON, N.J. — Despite the new interest of Americans in religion and the "spiritual life," evidenced by book sales, the popularity of college courses in religion, and a growth in Bible study and prayer groups,

little change has occurred in recent years in (1) the importance people place on religion in their lives, (2) their perceptions of the impact of religion on society, and (3) church membership and attendance.

- The latest series of Gallup surveys on the importance of religion, based on interviews with 7649 adults in 1985, shows 55% saying religion is "very important" in their lives, statistically the same as in six previous surveys conducted since 1958.

- Little change has occurred in Americans' perceptions of the impact of religion on society.

The 1985 survey found 55% believe religion can answer all or most of today's problems, similar to the findings of five earlier surveys since 1974.

In a recent Gallup survey, 45% said religion is increasing its influence on Americans, statistically close to survey results of the last two years.

- Finally, annual Gallup Poll audits have found little recent change in the proportions who say they are church members and who attend church weekly. In the 1985 audits, 71% report being members and 42% attended church in a typical week.

BUT FAR LOWER LEVELS THAN IN THE 1950s

Although these basic religious indicators have shown little change in recent years, the current findings are considerably less favorable to organized religion than those recorded in the 1950s (and in some cases, the early and mid-1960s).

Following is the question on the importance of religion and the trend:

This question would measure religion's impact on your life: "very important," "fairly important," or "not very important."

IMPORTANCE OF RELIGION

	Very important %	Fairly important %	Not very important %
1985	55	31	13
1984	56	30	13
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1968	70	22	7
1962	75	20	5

Source: Gallup surveys, 1962-1985.

Here is the question asked to measure the public's views of the impact of religion and the trend:

Do you believe that religion can answer all or most of today's problems, or that religion is having little influence and can't do so?

CAN RELIGION ANSWER PROBLEMS?

	Can answer %	Out of date %	No opinion %
1985-Nov	58	24	18
—Mar	61	22	17
1984	56	21	23
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

Following is the question asked to determine perceptions of the influence of religion on society and the trend:

At the present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?

Following is the trend, with the proportions answering "the same" and "no opinion" excluded:

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Increasing %	Losing %
1985-Nov	45	41
1985-March	38	39
1984	42	39
1983	44	42
1981	38	40
1980	33	40
1978	37	48
1977	36	46
1976	44	45
1975	39	31
1974	31	26
1970	64	70
1969	64	70
1968	18	67
1967	23	67
1965	33	65
1962	45	31
1957	69	74

Four adults in every 10 (42%) attended church or synagogue in a typical week in 1985. Churchgoing has remained remarkably constant since 1969 after having declined from the high point of 49% recorded in 1955 and 1958.

The proportion of adult church members has also changed little in recent years, with 71% now claiming membership in a church or synagogue. The highest level of membership (76%) was found in 1947, close to the 70% recorded in the first Gallup audit in 1937.

The figures on the importance of religion are based on in-person interviews with 7,649 adults (18 and older) interviewed during five selected weeks in 1985. The attendance and membership figures are based on in-person interviews with 5,093 adults conducted in four selected weeks during 1985. For results based on samples of this size, one can say with 95% confidence that the effect attributable to sampling and other random effects could be 2 percentage points in either direction.

Interviews were conducted in more than 300 scientifically selected localities across the nation.

The two questions on the impact of religion were asked in a survey of 1,008 adults interviewed by telephone during the period Nov. 11-18. Sampling error for samples of this size could be 4 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

SOUTHERN BAPTISTS, MOST LIKELY TO SAY RELIGION 'IMPORTANT'

Southern Baptists and Mormons are the most likely to say religion is "very important" in their lives, as determined by recent Gallup surveys.

Three in four (74%) Southern Baptists give this response, comparable to the percentage of Mormons (71%) who do so.

In the next tier are Lutherans (55% say religion is very important in their lives), Catholics (54%), and Methodists (53%).

Next among persons of the major denominations are the Presbyterians (46% say very important) and the Episcopalians (42%).

The national findings, based on interviews with 7,649 adults in 1985, are: "very important" - 55%, "fairly important" - 31%, "not very important" - 13%.

Here are the results with "no opinion" excluded.

IMPORTANCE OF RELIGION

	Very Imp. %	Fairly Imp. %	Not very Imp. %
So. Baptists	74	21	4
Mormons	71	24	5
Lutherans	55	35	9
Catholics	54	35	10
Methodists	53	37	10
Presbyterians	46	43	11
Episcopalians	42	45	12

Teens Feel Religion Is Losing Its Influence on Life in U.S.

The majority of teenagers today feel that religion is losing its influence on American life, according to a 1985 Gallup Youth Survey.

Teens are just as likely as adults to believe in God, and are even more likely to attend church in a typical week by a margin of 53% to 40%. But while a plurality of adults (45%) view religion as gaining in importance in American society, a majority of teens (55%) say it is losing its importance. Two-thirds of adults (64%) say they have a "great deal" or "quite a lot" of confidence in organized religion, but comparatively fewer teens (57%) share this view.

Only four in 10 teens (41%) believe religion is increasing its influence on American life. Even among those who attend religious services regularly, more see religion as losing (49%) than gaining (46%) in its influence on our society. Among non-regular church attendees, six in 10 (61%) see a decline in religious influence on America.

A slim majority of teens (52%) express confidence in organized religion, but 48% show little confidence in the church. Among those attending church regularly, confidence in organized religion is expressed by three in four (74%). Lack of confidence in organized religion may be a key determinant in not regular church attendance, with 68% of those not attending saying that, at best, they have only "some" confidence in organized religion.

Protestant teens (59%) are more likely than Catholics (52%) to say they have high confidence in organized religion. Showing a lack of confidence in the church are

48% of Catholic and 41% of Protestant youth. The same proportion (56%) of both Catholic and Protestant teens, however, view religion as losing influence on American life.

Southern teens show high confidence in organized religion (65%) and are more likely (44%) than those in other regions to believe religion is increasing its influence on American society. Half of the teens living in the Midwest also express high confidence in the church, and 40% see an increase in its influence.

However, less confidence is shown in religion, with low marks being given by teens in the West (56%) and East (65%). Correspondingly, about six in 10 teens from the East (62%) and West (59%) believe the church is losing influence.

Here are the questions asked:

Do you think religion as a whole is increasing its influence on American life or losing its influence?

How much confidence do you have in the church or organized religion? A great deal, quite a lot, some, very little, or none?

The findings are based on telephone interviews with a representative national cross-section of 502 teenagers, ages 13 through 18, conducted from August through October 1985.

INFLUENCE OF RELIGION ON U.S. LIFE (Views of Teens)

	Increasing	Decreasing
NATIONAL	40%	55%
Male	37	58
Female	42	52
Ages 13 to 15	40	54
Ages 16 to 18	38	57
Protestant	39	56
Catholic	41	56
Attend church regularly	46	49
Don't attend regularly	33	61
East	34	62
Midwest	40	52
South	44	50
West	39	59
Adults	48	39

Note: "Same," "No opinion" omitted.

Nearly All Teens Believe in God or a Universal Spirit

The vast majority of American teenagers see the existence of God or a universal spirit as either the result of a 1985 Gallup Youth Survey.

Great majorities also say that they believe in a personal God who watches over and judges people, and believe that there is life after death.

Belief in God or a universal spirit is expressed by 96% of the teens. Only 4% say they do not believe, and only 1% express uncertainty about their beliefs. Among teens who attend church regularly, 99% profess belief in God.

Belief in God among teens has been consistently high when 95% said they believe in God or a universal spirit. These findings parallel the views of adult Americans. The adult U.S. population that has faith in the God of the Bible throughout the same period.

For young teens, however, these beliefs still are not abstract, because more than 2 persons God is the highest, they believe and respect or punish those who do. This is found among consistently lower teens. These young teens (79%) believe that personal God. Not believing in a personal God are 19% of the teens, and 8% are not sure if one exists.

By comparison, fewer adults (61%) believe in a personal God. Belief in a personal God is high among teens who attend church regularly (87%). Among those who do not attend religious services regularly, a majority (68%) still profess belief in a personal God. But among those who do not attend services regularly, 29% say they do not believe in a personal God, and 7% express uncertainty about a personal God's existence.

Two-thirds agree that they believe there is life after death. Among the remaining teens, 28% do not believe, and 6% are uncertain about the matter. Each belief in life after death has risen since 1967, when only 5% of teens believed in a life after death. Teens believe in life after death, however, is still slightly lower than that of the adult population, where 71% believe there may be an eternal existence.

Interestingly, young men are more likely than young women to believe in a life after death, by a margin of 71% to 61%. Among those who attend church regularly, 71% believe in life after death, compared to only 62% of those who are not regular churchgoers.

Catholic and Protestant teenagers hold very similar views on these basic spiritual beliefs, and no significant differences are noted according to denominational affiliation or preference.

Beliefs have been determined through the following questions:

Do you believe in God or a universal spirit?

Do you believe that the God or universal spirit observes all actions and rewards or punishes us for them?

Do you believe in life after death, or not?

Here are the results:

	BELIEF IN GOD (Views of Teens)	
	Yes %	No, not sure %
NATIONAL	96	4
Male	98	2
Female	96	4
Ages 13 to 15	97	3
Ages 16 to 18	94	6
Protestant	98	2
Catholic	99	1
Attend church regularly	99	1
Don't attend regularly	92	8

The findings are based on telephone interviews with a representative national cross-section of 902 teenagers, 13 through 18, conducted from August through October 1985.

GROWTH NOTED IN BIBLE STUDY, PRAYER GROUPS

The percentages of American adults involved in Bible study groups and in prayer groups has shown a slight upturn in recent years.

On the other hand, little statistical change over this period of time has come about in a number of other practices or movements, including the charismatic renewal, speaking in tongues, and healing.

Following are the questionnaires and the trends (the 1985 and 1983 results are based on surveys conducted by The Gallup Organization for The Christian Broadcasting Network).

Which, if any, of these religious practices do you practice?

INVOLVEMENT IN PRACTICES OR MOVEMENTS (Adults, 18 and older)

Bible Study Groups

1985	28%
1983	26
1981	23
1979	22
1978	21

Prayer or Meditation Groups

1985	18
1983	17
1981	14

Religious Education Classes

1985	24
1983	23

Charismatic Renewal

1985	3
1983	3
1981	4
1979	2
1978	2
1976	3

Speaking in Tongues

1985	3%
1983	4
1981	4
1979	4
1978	3

Healing

1985	6%
1983	5
1979	7
1978	6

Prophecy

1985	4%
1983	4
1978	3

Witnessing

1985	14%
1983	13

Evangelism

1985	9%
1983	9

Missionary work

1985	10%
1983	8

Eastern Religions

1979	1%
1978	1
1976	1

TM (Transcendental Meditation)

1979	4%
1978	2
1976	4

Yoga

1979	3%
1978	3
1976	3

Unification Church ("Moonies")

1978	1%
------	----

Marriage Encounter

1979	3%
------	----

Mysticism

1976	2%
------	----

FAITH DEVELOPMENT AND YOUR MINISTRY



Building a truly effective ministry requires an awareness of the stages of growth in a person's spiritual life, from childhood to old age, as well as an awareness of the impact of "life crises" on faith development.

Not only an awareness but a *response*, because faith is ministered to people at their current stage of faith development, and to respond appropriately to their spiritual "highs" and "lows" could result in a serious dropout rate in your church or synagogue.

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If you preach, write, or teach, we sincerely believe you will find **FAITH DEVELOPMENT AND YOUR MINISTRY** to be of great help in your work.

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PRRC emerging trends

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U.S. Religious Preferences Shift Dramatically in Last 4 Decades

PRINCETON, N.J. — Americans' religious preferences have shifted dramatically over the last four decades.

In 13 Gallup surveys conducted during 1985 with more than 18,000 adults, 57% say they are Protestants, 28% Catholics, 2% Jews, and 2% Mormons. Another 1% claim affiliation with an Eastern Orthodox Church and a like proportion with other churches. The 1985 findings statistically match those recorded since 1981.

In 1947, when Gallup began reporting religious preferences, 69% said they were Protestants, 20% Catholics, and 5% Jews. The growth in Catholics has been attributed to such factors as a higher birth rate and the influx of Hispanics.

Details are shown below:

Religious Preferences

	1985	1947	Point
	%	%	change
Protestant	57	69	-12
Catholic	28	20	+8
Jewish	2	5	-3

One in 11 Has No Religious Preference

One person in 11 (9%) in the 1985 surveys gives no religious preference. This percentage rose gradually between 1972 to 1983 but has levelled off in the last three years.

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body. Here is the question:

What is your religious preference — Protestant, Roman Catholic, Jewish, Mormon, in an Orthodox Church such as the Greek or Russian Orthodox Church?

Here are the findings for 1985

Religious Preferences

Protestant	57%
Roman Catholic	28
Jewish	2
Mormon (The Church of Jesus Christ of Latter-day Saints)	2
Orthodox Church	1
Other	1
None	9

In the following table, trend data for the Mormon and Orthodox Churches are omitted because of insufficient historical data.

Religious Preferences

— Yearly —

	Prot- estant	Cath- olic	Jew- ish	Other	None
	%	%	%	%	%
1985	57	28	2	4	9
1984	57	28	2	4	9
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6

— By 5-year periods —

	Prot- estant	Cath- olic	Jew- ish	Other	None
	%	%	%	%	%
1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

NOTE: Results for some years do not add to 100% because of rounding.

(Continued on next page)

Trend in Protestant Church Preferences

The trend in individual Protestant denominational groupings shows that the Baptist group of churches has changed little since this measurement was started in 1967. Declines, however, have occurred among Methodists, Lutherans, Presbyterians, and Episcopalians, although there is some evidence that these declines may be leveling out.

Protestant Church Preferences

	Bap- tist	Meth- odist	Luther- an	Presby- terian	Episco- palian
	%	%	%	%	%
1985	20	10	6	2	2
1984	20	9	7	2	3
1983	21	10	7	3	2
1982	19	10	6	4	2
1981	19	10	6	4	2
1980	19	10	6	4	2
1979	19	11	6	4	2
1978	19	11	6	4	2
1976	21	11	7	5	3
1975	20	11	7	5	3
1974	21	14	7	5	3
1969	20	14	7	6	3
1967	21	14	7	6	3

The 1985 religious preference figures are based on in-person interviews with 18,439 adults, 18 and older, conducted in more than 300 scientifically selected households across the nation.

ALCOHOL USE AND ABUSE IN AMERICA

The clergy of America are on the "front line" of dealing with alcoholism and alcohol abuse in our society. A new 76-page Gallup Report, *Alcohol Use and Abuse in America*, will help you minister to alcoholics and their families by providing answers to such questions as:

- What do Americans know and not know about alcoholism?
- What are their perceptions and misconceptions?
- How many homes are afflicted by alcohol-related problems?
- What steps do people think should be taken to deal with alcoholism and alcohol abuse – and how willing are they, themselves, to further such efforts?

How to Order: Send \$65.00 (price for up to 4 copies; 5 or more copies are \$45.00 each) to The Gallup Organization, Inc., Attn: CM, P.O. Box 628, Princeton, New Jersey 08542.

AIDS NOT VIEWED AS JUDGMENT FROM GOD

A 55% majority of Americans believe AIDS is *not* a judgment from God upon sexuality. About one in five (21%), however, does hold this belief while another 24% are undecided.

These are among the key findings to emerge from a national survey of 518 adults conducted in December for the Christian Broadcasting Network by The Gallup Organization. Other key findings:

- Forty-one percent think the responses of the Christian communities to AIDS has been adequate or better. But nearly as many, 35%, describe this response as "poor."
- Almost 6 in 10 (57%) express the view that homosexuals can adopt a heterosexual life style, if they wish, while 17% disagree and 26% are undecided.
- Is homosexuality a sin? Half of survey respondents say "yes," 32% "no." Another 18% do not express an opinion.
- Two-thirds of all persons interviewed (67%) think gay bath houses should be closed while 19% hold the opposite view and 14% do not offer an opinion.

Coming in future issues!

- *How do the non-religious sustain themselves spiritually?*
- *Religion in America: An Assessment* by George Gallup Jr., Executive Director of the Princeton Religion Research Center.
- *How do Catholics think their church will differ in the year 2,000?*
- *What are the levels of charitable activity among the major faiths and denominations?*

PUBLIC REMAINS CLOSELY DIVIDED ON 1973 COURT ABORTION RULING

The U.S. public is evenly divided, 45% to 45%, between those who favor and those who oppose the 1973 Supreme Court ruling that a woman may go to a doctor to end pregnancy at any time during the first three months of pregnancy.

The latest Gallup Poll provides still further evidence that few issues of recent years have so sharply divided Americans. Public opinion also was closely divided in earlier Gallup surveys, although support for the ruling has declined slightly since 1983.

The small changes in opinion that have occurred between surveys are due in considerable measure to the shifting views of men. Women's views today are statistically the same as those recorded in 1983 but among men, support for the Court ruling has fallen by 11 percentage points.

Supreme Court Ruling

The 1973 decision said that the states cannot place restrictions on a woman's right to an abortion during the first three months of pregnancy. In the second three months the Court said that the states still have no authority to prevent abortion, but that they can regulate certain of the medical aspects involved. Only during the final three months, when medical experts generally agree that the fetus is capable of living outside the womb, can states impose restrictions on a woman's right to an abortion; the Court ruled.

The following question was asked:

The U.S. Supreme Court has ruled that a woman may go to a doctor to end pregnancy at any time during the first three months of pregnancy. Do you favor or oppose this ruling?

Here are the latest results and the trend:

1973 COURT RULING

	Favor %	Oppose %	No opinion %
1986-Jan. 10-13	45	45	10
1983	50	43	7
1981	45	46	9
1974	47	44	9

Analysis by groups shows men and women now holding similar views and little difference between the opinions of Protestants and Catholics. Furthermore, the views of

young adults closely parallel those in the next oldest (30-49) age group, but persons 50 and older tend to oppose the ruling.

Substantial differences are found on the basis of education and Protestant denomination. Six in 10 college graduates, compared to 27% of persons with only a grade school background, favor the Court ruling.

Among Southern Baptists, opposition outweighs support by a 2-to-1 ratio, while the views of Methodists lean in the other direction. Democrats are quite evenly divided on the issue but Republicans are narrowly opposed.

Details are shown below.

1973 COURT RULING

	Favor %	Oppose %	No opinion %
NATIONAL	45	45	10
Men	45	43	12
Women	45	46	9
18-29 years	49	41	10
30-49 years	49	44	7
50 & older	38	48	14
College grads.	59	35	6
College inc.	47	43	10
High school grads.	43	47	10
High school inc.	42	46	12
Grade school	27	57	16
Catholics	40	48	12
Protestants—total	42	50	8
Southern Baptists	31	60	9
Methodists	53	40	7
Republicans	42	49	9
Democrats	48	44	8
Independents	45	42	13

The latest results are based on in-person interviews with 1,570 adults, 18 and older, conducted in over 300 scientifically selected localities across the nation during the period Jan. 10-13. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

EVANGELICALS, NON-EVANGELICALS HOLD CONTRASTING IMAGES OF GOD

Evangelicals and non-evangelicals hold sharply contrasting images of God. The former are far more likely than the latter to picture God as Father than as Mother, Master than Spouse, Judge than Lover, Creator than Healer, and Redeemer than Liberator.

As a contribution to the extensive research in religion conducted by the Reverend Andrew M. Greeley and the National Opinion Research Center, the Gallup Organization repeated a question asked by NORC. This question, on images of God, is one of a 4-item measurement that Greeley believes to be "an important predictor variable of attitudes and behaviors."

Survey Question

Here is the question:

There are many different ways of picturing God. We'd like to know the kinds of images you are most likely to associate with God.

Here is a card with sets of contrasting images. On a scale of 1-7 where would you place your image of God between the two contrasting images?

The first set of contrasting images shows Mother at 1 on the scale and Father at 7. If you image God as a Mother, you would place yourself at 1. If you image God as a Father, you would place yourself at 7. If you image God as somewhere between Mother and Father, you would place yourself at 2, 3, 4, 5 or 6.

Where would you place your image of God on the scale for

First, the summary findings, which show the weight of response clearly on the side of God as Father, Master, Judge, Creator and Redeemer.

IMAGES OF GOD

— SCALE POINTS —

	1	2	3	4	5	6	7	No Opin
	%	%	%	%	%	%	%	%
Mother	3	1	3	19	7	8	46	Father 13
Master	44	11	6	16	2	1	4	Spouse 16
Judge	35	9	8	20	4	2	7	Lover 15
Friend	24	6	6	24	5	3	18	King 14
Creator	33	6	4	35	2	2	5	Healer 13
Redeemer	37	8	6	25	2	2	4	Liberator 16

Here is a comparison of the results for evangelicals and non-evangelicals:

MOTHER—FATHER

	National	Evangelicals	Non-Evangelicals
	%	%	%
(Mother) 1	3	3	3
2	1	2	2
3	3	1	3
4	19	10	21
5	7	2	8
6	8	6	8
(Father) 7	46	64	42
No opinion	13	12	13

MASTER—SPOUSE

	National	Evangelicals	Non-Evangelicals
	%	%	%
(Master) 1	44	66	39
2	11	9	12
3	6	2	7
4	16	7	18
5	2	1	3
6	1	1	2
(Spouse) 7	4	3	3
No opinion	16	11	16

JUDGE—LOVER

	National	Evangelicals	Non-Evangelicals
	%	%	%
(Judge) 1	35	46	32
2	9	6	10
3	8	2	9
4	20	19	20
5	4	1	5
6	2	1	2
(Lover) 7	7	11	6
No opinion	15	14	16

(continued on next page)

FRIEND-KING

	National %	Evangelicals %	Non- Evangelicals %
(Friend) 1	24	28	23
2	6	4	6
3	6	*	7
4	24	23	24
5	5	5	5
6	3	2	4
(King) 7	18	25	17
No opinion	14	13	14

*Less than one percent

CREATOR-HEALER

	National %	Evangelicals %	Non- Evangelicals %
(Creator) 1	33	44	30
2	6	3	7
3	4	1	4
4	35	30	36
5	2	3	2
6	2	2	2
(Healer) 7	5	5	6
No opinion	13	12	13

*Less than one percent

REDEEMER-LIBERATOR

	National %	Evangelicals %	Non- Evangelicals %
(Redeemer) 1	37	58	33
2	8	4	9
3	6	2	7
4	25	17	27
5	2	1	2
6	2	*	2
(Liberator) 7	4	4	4
No opinion	16	14	16

*Less than one percent

Results from the Gallup Poll are based on in person interviews with 1,509 adults, 18 and older, conducted in over 300 scientifically selected localities across the nation during the period Nov. 9-11, 1984.

Evangelicals (267 in this survey) are defined as those with three basic characteristics: (1) they describe themselves as "born-again Christians" or say they have had a "born-again" experience; (2) they have encouraged other people to believe in Jesus Christ; and (3) they believe in a literal interpretation of the Bible. (This is a fairly rigorous definition because some evangelicals do not hold to a literal interpretation of the Bible, although they

accept the absolute authority of the Bible.) The other 1,242 persons interviewed are considered non-evangelicals. For results based on the evangelicals one can say with 95% confidence that the error attributable to sampling and other random effects could be 8 percentage points in either direction. For the non-evangelicals the error would be 4 percentage points.

GROWING NUMBER OF CATHOLICS IN RELIGIOUS ACTIVITIES

Although the level of weekly attendance at Mass among Catholics has changed little over the last decade, the number involved in Bible study, meditation, and other religious activities has grown substantially.

In a 1977 survey conducted for the Catholic Press Association, 23% of Catholics said they had read the Bible within the previous 30 days. In a just-completed Gallup Poll, the figure is 32%, an increase of 9 percentage points.

Furthermore, the percentage who attended Catholic social functions during a 30-day test period is up 12 points, while meditation is up 7 points. A similar gain is recorded in the proportion who attended meetings of Catholic organizations. Gains are also recorded in the percentages of Catholics who have gone to confession, attended prayer meetings, and participated in Catholic action or outreach programs.

In both the 1977 and 1986 surveys, Catholics were handed a card listing 11 activities and asked this question:

By any chance, have you, yourself, done any of the following within the last 30 days?

Here are the comparisons:

CATHOLIC RELIGIOUS ACTIVITIES

	1986	1977	Change from 1977
Meditated	39%	32%	+ 7 pts.
Said (prayed) the Rosary	38	36	+ 2
Attended Catholic social function	33	21	+ 12
Read the Bible	32	23	+ 9
Gone to confession	23	18	+ 5
Attended a meeting of Catholic organization	17	10	+ 7
Attended a prayer meeting	12	8	+ 4
Participated in a Catholic action or outreach program	7	4	+ 3
Made a retreat	4	2	+ 2
Attended a spiritual conference	3	2	+ 1
Attended a marriage encounter session	2	3	- 1

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EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one-year subscription can be obtained for \$40.00; inquire: Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609-924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.

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RELIGION IN AMERICA

Probably no more difficult task faces the survey practitioner than that of measuring the religious mood of the nation. First of all, religious beliefs are varied and subtle and do not yield easily to categorization. Second, no consensus is found among researchers on what can be considered the key elements of a vital religious faith. The result is that we do not have, as yet, a set of leading spiritual indicators in which we can place full confidence.

At the same time, however, the steadily increasing output of survey statistics on religion is helping to fill some of the gaps in our knowledge. The following findings—from recent surveys conducted by The Gallup Organization and the Princeton Religion Research Center (PRRC)—offer important clues, I believe, to the state of religion in the United States.

A majority of Americans—8 of 10—say they are Christians, but only half that number know who delivered the Sermon on the Mount. Most Americans think the Ten Commandments are valid rules for living, but many have a tough time recalling exactly what those rules are. Among teenagers, 3 in 10 do not know the significance of Easter for Christians; among teenagers who attend church regularly, 2 in 10 do not know it. Of unchurched Americans, two-thirds believe in the divinity of Jesus Christ and that he was resurrected from the dead. The belief that Jesus will return to earth someday is held by 62 percent of all Americans. Of the total American adult population, nearly half believe in creationism—that is, that all living creatures were brought into being within the last 10,000 years—and 37 percent believe the Bible to be the actual word of God, to be taken literally, word for word. One-third of church members believe that a homosexual cannot be a good Christian or Jew. Two-thirds of all Americans think their chances of going to heaven are “good.”

Americans have a variety of other beliefs in the otherworldly. A large proportion of teenagers—69 percent—believe in angels; 24 percent believe in Big Foot. Astrology has a significant following: 23 percent of adults, many of whom regularly attend religious services, and 55 percent of teenagers. Reincarnation has a smaller following: the same percentage of adults—23—but the share of teenagers drops to 27 percent.

Some of the survey results indicate religious *behavior*. For instance, nearly as high a proportion of unchurched Americans as church members say they attended Sunday school or the equivalent when they were growing up. Despite lack of affiliation with a religious institution, three-quarters of the unchurched pray and want their children to have religious training. Watching religious television shows does not drain people or money from local churches. A large majority of college students—93 percent—say there is “no chance” that they would join a cult, such as the “Moonies.”

With respect to people's lives in general—that is, not restricted to the religious sphere—the strength of religion's impact varies. Half of the unchurched feel that organized religion is not effective in helping people find meaning in life; 39 percent of those who go to church agree. Despite these figures, one person in three has had a dramatic life-changing religious experience—a proportion that has changed little over the last quarter century. Religious fundamentalists, compared to others, are not so well tolerated by better-educated Americans. Greeted with more tolerance by these Americans are persons of different nationalities, races, and life-styles; the less education Americans have, the less tolerant they are of these different groups. We also find that for teenagers, of the greatest persons in history, Jesus ranks fifth.

Church attendance makes little difference in people's ethical views and behavior with respect to lying, cheating, pilferage, and not reporting theft. For example, equal proportions of church members and unchurched admit to overstating deductions or understating income on their tax forms.

Despite the considerable attention given the issue of religion and politics, relatively few Americans—4 percent—report that the clergy of the church or synagogue they attend urged them to vote for a particular presidential candidate or join a particular political party during the 1984 presidential campaign. Still, 51 percent of Americans would not vote for an atheist for president. Concerning the place of religion in society, nearly half of all Americans think this statement—“This state shall be separate from the church and the church from the school”—is found in the U.S. Constitution. In fact, these

(Continued on next page)

RELIGION IN AMERICA — *Continued*

Americans are mistaken; the statement is from the constitution of the Soviet Union.

Now, these disparate survey items are not only interesting in themselves—and perhaps, in some cases, shocking—but they also shed light, I believe, on the complex picture of religion in America today:

- the widespread appeal or popularity of religion;
- the glaring lack of knowledge;
- the inconsistencies in belief;
- the superficiality of faith; and
- the failure of organized religion in some respects to make a difference in our society.

THE REASON FOR RESEARCH

These survey findings may be intriguing and help shed light on the spiritual condition of Americans, but we should ask the question, Is research on religion really necessary, or is this pursuit of academic interest only?

I believe there are three important reasons for probing the religious and spiritual lives of people in the United States and around the world.

First of all, there are sociological reasons. Our survey evidence suggests that the spiritual dynamic in American life often has more to do with how we think and behave in society than do the more traditional background characteristics such as age, education, and political affiliation.

Let's examine this assertion. Those in our surveys who fit our definition of the "highly spiritually committed" appear to be a breed apart from the rest of the populace in at least four key respects. For one thing, they are more satisfied with their lot in life than are those who are less spiritually committed—and far happier. A total of 68 percent of the highly spiritually committed say they are "very happy," compared to 46 percent of the moderately spiritually committed, 39 percent of the moderately uncommitted, and 30 percent of the highly uncommitted. Second, they tend to place greater importance on family life than do less spiritually committed persons. Third, they tend to be more tolerant of persons of different races and religions. Finally, they do not turn inward; rather, they are vitally concerned about the betterment of society. They are, for example, far more involved in charitable activities than are their counterparts. A total of 46 percent of the highly spiritually committed say they are presently working among the poor, the infirm, and the elderly, compared to 36 percent of the moderately committed, 28 percent of the moderately uncommitted, and 22 percent of the highly uncommitted.

What makes these findings even more remarkable is the fact that these persons tend to belong to lower socioeconomic groups than the population as a whole, and surveys have shown that these groups tend to be less happy and less satisfied with their lot in life than are higher socioeconomic groups, less tolerant of persons of different races and religions, and, finally, less involved in charitable activities. So despite enormous pressures, economic and otherwise, these people appear to be living their faith to a remarkable extent.

This set of findings, and others, suggests that any exploration of the nature and direction of U.S. society would be woefully incomplete without a knowledge of the role that religious convictions play in shaping our opinions and behavior.

In addition to the sociological, there are practical reasons for undertaking religious research. Bluntly stated, churches in the United States have a marketing problem. Good communication involves listening as well as talking. Before a church can plan for its future and operate on the basis of facts—not assumptions—it should seek answers to certain basic questions:

1. What are the current levels of religious belief, practice, knowledge, spiritual commitment, and stewardship among the people of the church?
2. To what extent do people of the church put their faith into practice?
3. What are the spiritual and physical needs of the people that the church is intended to serve?
4. What brings people to a given church—and what keeps them away?

It is my belief that every church in America ought to conduct a survey. Too many churches—even strong ones—are drifting without an understanding of their strengths and weaknesses, without clear goals, and without a plan to achieve them. Incidentally, the PRRC, in conjunction with Continental Research Associates, will soon publish a survey manual kit to enable churches to systematically answer these four basic questions. The manual will provide step-by-step guidance on how volunteers can conduct a survey of church members—and even of the broader community where their church is located.

Finally, there are compelling religious reasons for conducting survey research into people's spiritual lives. If, as the vast majority of people of the Free World believe, there is a God who is interested in humanity, then it is our urgent duty to examine the relationship of human beings to God with all the skill we can muster.

(Continued on next page)

In this respect, we are fortunate to have at our disposal an efficient and accurate way to explore people's religious beliefs—the scientific sample survey, which along with the printing press and television must be regarded as one of those scientific discoveries of modern history that has had, and will continue to have, the greatest impact on the religious lives of mankind.

SOME OF THE SURVEYS CONDUCTED

Survey research in the area of religion has lagged far behind survey research in virtually every other field—politics, consumer behavior, and many other fields. There are a variety of reasons for this lag, including the belief that it was inappropriate or impossible to probe spiritual feeling. Church leaders, furthermore, were unsophisticated about polling, thinking it would be enormously expensive and difficult.

At any rate, it was not until fairly recently that survey research in the field of religion began in earnest. A growing number of denominations, for example, are now involved in the study of religious phenomena, particularly those relating to institutional religion.

Furthermore, we have seen the emergence of independent research organizations concerned with religion, including the PRRC, which was founded in 1977 to gain a better understanding, through scientifically conducted surveys, of the nature and depth of religious commitment in the United States and abroad.

Since 1977 the Gallup Organization, often in conjunction with the PRRC, has conducted a number of national surveys on religion for a wide variety of clients. The following are just a few of them:

- the first global survey—covering 70 nations—dealing with religious beliefs and practices;¹
- the most comprehensive attempt to explore the life-style, attitude, and belief differences between churched and unchurched Americans;²
- the first major survey of the religious beliefs and practices of Hispanic Catholics in the United States;³
- the first major survey of the religious beliefs and practices of the Greek Orthodox population in the United States;⁴

1. Conducted by the Princeton Religion Research Center, and The Gallup Organization, for the Charles F. Kettering Foundation, 1977.

2. Conducted for a coalition of 31 faiths and denominations, 1978.

3. Conducted for *Our Sunday Visitor*, 1978.

4. Conducted for the Greek Orthodox Archdiocese of North and South America, 1980.

5. Conducted for *Christianity Today*, 1978.

6. Conducted for the Robert H. Schuller Ministries, 1983.

- the most comprehensive survey of evangelical Christian laity and clergy in the United States;⁵
- a comprehensive national survey designed to explore the core of the faith of Christians and the role of Jesus Christ in the lives of Americans;⁶
- a survey, believed to be the first of its kind, to determine the impact of the electronic church on the beliefs, attitudes, and life-styles of the American people; and
- an exploration of the factors that separate the Left from the Right, in terms of religious beliefs, and the steps that can be taken to bring them together.⁷

In 1982, The Gallup Organization conducted an intensive survey for the Robert H. Schuller Ministries, designed to measure the relationships between self-esteem, life-style factors, and religious beliefs. It examined various components of what may be described as one's self-concept or image. Three key measures were employed. First, a standardized measure of self-esteem developed by Dr. Morris Rosenberg. The Rosenberg self-esteem scale may be described as a measure of one's attitude toward self, or one's self-worth. Second, a scale developed especially for this survey that measures one's self-concept with respect to personal qualities such as leadership ability and perseverance. Finally, a scale developed for the study to measure one's self-concept with respect to personal qualities such as dependability, generosity and friendliness.

Recently the Gallup Organization has been exploring the development of faith in the adult age cycle.⁸ Preliminary findings from this survey indicate that, despite the common belief that faith is something given, constant and unchanging, people go through the same kind of passages in their religious lives as they do in other forms of personal development.

INCREASED INTEREST IN SURVEYS

Why has interest in survey research in religion grown so markedly in recent years? A number of key reasons, some noted earlier, can be offered.

One is a growing awareness of the need to probe beneath the level of religious involvement to the bedrock

7. Undertaken by the University of Pennsylvania Annenberg School of Communications, Philadelphia, PA, and the Gallup Organization, and initiated by the National Council of Churches, the United States Catholic Conference, and National Religious Broadcasters, 1983.

8. Completed in 1984, this survey was undertaken for the Robert H. Schuller Ministries.

9. Part of a larger study undertaken for Faith Development in the Adult Life Cycle, a research project of the Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, MN, 1982-85.

(Continued on next page)

RELIGION IN AMERICA – Continued

of spiritual commitment. The most important statistic for churches is, in the last analysis, not the proportion of people who are members or who attend regularly – although these are vital survival statistics – but the proportion who could be classified as “highly spiritually committed” – truly devout, if you will. In addition, surveys are attracting more and more attention as practical, efficient, and relatively inexpensive ways to find out key information about a local church – for example, levels of religious belief, practice, and knowledge, as well as stewardship potential. Surveys can also help address a widespread problem of a very practical nature: that a decline in church membership reduces church revenues.

Among religious bodies, there is a growing interest in evangelization – reaching out to the nominally religious or the nonreligious. Churches are becoming more willing to listen to the laity. And there is an increased willingness among various churches to tackle mutual problems together, in the spirit of ecumenism. Surveys can assist in these efforts.

From a sociological perspective, the importance of examining religious beliefs and practices is receiving increased recognition. Recent surveys give still further evidence of the importance of the religious dynamic in determining the overall attitudes and behavior of a populace.

And then, of course, there are strictly religious reasons for a growing interest in survey research in the effort to shed light on vital questions: What do people believe about God? How strongly do they hold these beliefs? What differences do strongly held beliefs make in terms of the life of the individual and in terms of society as a whole? How is a strong faith developed?

WHAT SURVEYS REVEAL

What are our surveys telling us about the contemporary religious scene?

There would appear to be, in America today, a rising tide of interest in religion. A majority of Americans, for example, say they are more interested in religious and spiritual matters than they were five years ago. New religious conviction is noted on the college campuses of the nation, with a marked increase in the last five years in the number of students who say religion is important in their lives and who attend church regularly.

It seems that the people of this nation are coming increasingly to believe that the problems of the world will not be solved through people's efforts alone but through a change of heart and a turning to God – not simply

through social engineering but through social engineering energized and uplifted by spiritual renewal.

Americans today appear to be searching with a new intensity for spiritual moorings. What is prompting this search? One of the key factors is a need for hope in these troubled times of nuclear threat. Accompanying this need, a note of desperation is sometimes found in the comments of survey respondents: “Where else but to God does one turn in times like these?” Another factor is a gnawing loneliness among Americans – greater loneliness, we find in surveys, than is found in many other nations – which is causing Americans urgently to seek supportive and dependable fellowship. One of the greatest problems of our times is that of strained relationships. Third, we find a disenchantment with modern life-styles and with what is perceived to be a lack of rules and an anything-goes philosophy in society.

Americans express a high level of confidence in our local and national religious leaders. This is coupled with a high level of religiousness among the American people: 9 in 10 Americans state a religious preference; 8 in 10 say religion is important in their lives. Even a high proportion of the unchurched can be classified as believers. Most of us pray and believe in the power of prayer. We want our faith to grow and we want religion to play a greater role in society.

Given the high level of public confidence in our churches and clergy, and the fact that Americans are essentially a religious people who want to deepen their faith, organized religion would seem to have enormous opportunities in the immediate years ahead.

But if the opportunities are great, so are the challenges. Among these are the following three, which will set much of the agenda for the churches in the 1980s and 1990s.

The first challenge is to raise the level of ethics and morality in the United States. A large majority of Americans, we discovered in a recent *Wall Street Journal*/Gallup survey, believe that the level of ethics among the public has declined over the last decade, and additional findings on behavior from the same survey show that this belief is well founded. Columnist Michael McManus questions the impact of religion in our society and makes this observation: “If religion does not produce a more ethical, loving society, something is fundamentally wrong with the way that religion is being practiced.”¹⁰

The second challenge is dealing with hunger and deprivation in the United States. In a recent Gallup poll,

10. Michael McManus's nationally syndicated column, “Ethics & Religion.”
(Continued on next page)

one-fifth of the population claimed there were times during the preceding 12 months when they did not have enough money to buy the food, clothing, or medical supplies their families needed. Among blacks, close to half reported these conditions.

The last challenge is to raise the level of self-esteem or self-worth among the American people. In a survey for the Robert H. Schuller Ministries, we discovered that 3 in 10 Americans have a low sense of self-worth. Low self-esteem is considered by many experts to be the number one psychological problem in America today.

It will be the ongoing task of survey researchers in the field of religion in the years ahead to measure the success of churches in meeting challenges such as these, as well as exploring the quality of people's religious lives. And, in view of the fact that we live in a world that has

become increasingly violent—at the beginning of 1985 there were 40 major or minor wars in the world, with religious factors sometimes exacerbating the situation—perhaps the most important role of religious research in the decades ahead will be to shed light on ways that will help people and nations see more clearly not that which divides them but that which unites them.

Yet there would seem to be ample survey evidence to support the views of Colton, who wrote: "Men will wrangle for religion; write for it; fight for it; die for it; anything but *live* for it."

And quoting Jonathan Swift: "We have just enough religion to make us hate. But not enough to make us love one another."

Adapted from an article appearing in *The Annals of The American Academy*, by George Gallup, Jr., 1985.

TEEN SUPPORT FOR SCHOOL PRAYERS GROWS SHARPLY

Evidence that efforts on the part of some groups to encourage prayer in the schools are yielding results is seen from the Gallup Youth Survey, which shows teen support to have grown sharply since 1981.

In the earlier survey, teens were evenly divided, with 45% saying they favored school prayers and 43% opposed. In the latest survey, the vote is 2-to-1 in favor, 60% to 31%, bringing the views of teenagers more in line with those of the nation's adults. A 1984 Gallup Poll showed 69% of adults, 18 and older, favoring school prayers.

Another factor contributing to the upturn in teen support for school prayer may be what has been identified as a renewed search for spiritual values—many, for example, would like to talk more about religion with their parents—coupled with concern that religion's influence on American life is decreasing. (A 55% majority of teenagers believes religion is losing its impact.)

Following is the question, and trend:

"Do you favor or oppose prayer in the schools?"

PRAYER IN SCHOOLS

	1985	1981
	%	%
Favor	60	45
Oppose	31	43
No opinion	9	12

An upturn in teen support for school prayers is found among all groups and in all regions, but is most pronounced among Protestants and non-Southerners.

One teenager in five (19%) reports that a regular time is set aside for prayers in the school he or she attends. This is slightly higher than the 13% reported in 1981.

Three in 10 Catholic teenagers (28%) say prayers are said, while 17% of Protestants say this is the case. The highest percentage (26%) is in the South; the lowest (11%) in the West.

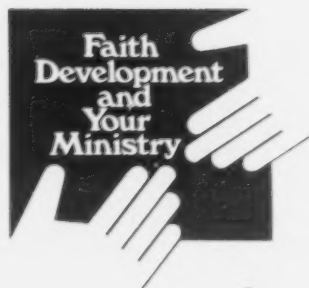
FIGURES FOR ADULTS

Gallup Polls conducted since the 1962 Supreme Court ruled that organized prayer in public schools is not permissible under the First Amendment have consistently shown heavy majorities of adults in favor of prayer in schools.

Yet, while the public overwhelmingly favors permitting prayer in schools, the prevailing opinion among all groups and faiths is that the home is more important than either the church or schools in the religious upbringing of children.

The findings for teenagers are based on telephone interviews with a representative national cross section of 502 teenagers 13 through 18, conducted in May and June, 1985.

FAITH DEVELOPMENT AND YOUR MINISTRY



Building a truly effective ministry requires an awareness of the stages of growth in a person's spiritual life, from childhood to old age, as well as an awareness of the impact of "life crises" on faith development.

Not only an awareness but a *response*, because failure to minister to people at their current stage of faith development—and to respond appropriately to their spiritual "highs" and "lows"—could result in a serious dropout rate in your church or synagogue.

For centuries it has been assumed that faith is something given, constant, unchanging. Now, however, it is clear that people go through "passages" in their spiritual lives, just as they do in other dimensions of their existence. Yet many religious professionals—clergy, counselors, youth leaders, and educators—sometimes appear to be insensitive, in their teaching and program planning, to people's spiritual journeys.

This new publication, **FAITH DEVELOPMENT AND YOUR MINISTRY**, based on a landmark study four years in the making, will guide you in your efforts to respond to the spiritual changes people experience as they move through life. The study was conducted by The Gallup Organization, Inc. for Faith Development in the Adult Age Cycle, a research project of the Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minn.

FAITH DEVELOPMENT AND YOUR MINISTRY not only sheds light on these and other vital questions, but also explores the practical implications of the survey findings for your ministry.

If you preach, write, or teach, we sincerely believe you will find **FAITH DEVELOPMENT AND YOUR MINISTRY** to be of great help in your work.

HOW TO ORDER

This new publication may be ordered from The Princeton Religion Research Center, Inc. (P.O. Box 310, Princeton, N.J. 08542). The cost is \$25 postpaid.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for \$30.00; inquire: Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609-924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.

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PRRC emerging trends

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Public Mood is Brightest on Record

PRINCETON, N.J. — The early months of 1986 are being called the "era of good feeling," with a record number of Americans expressing satisfaction with the way things are going in the nation and in their personal lives.

The latest survey shows two-thirds (66%) of all persons interviewed saying they are satisfied with what's happening in the U.S., the highest percentage recorded in the seven years this measurement has been taken, up a full 15 points since last November. The low point in this trend occurred in August 1979, when only 12% were satisfied with the way things were going in the nation, while 84% were dissatisfied.

At the same time, a record proportion (84%) currently are satisfied with the trend in their personal lives. This figure also is the highest in seven years, statistically matching last November's 82%.

The increasingly upbeat mood found in all regions of the nation and among all major population groups doubtless reflects the public's bullish financial outlook. As reported recently, 61% expect to be financially better off a year from now, an 8-point jump in optimism since January.

A companion question also showed a considerable improvement in consumers' perceptions of their present financial status compared to a year ago, with 46% saying they now are better off; in January the figure was 40%.

Finally, about four in 10 (37%) may be classified as "super optimists," matching the high point for this index recorded a year ago. These are people who say they now are better off than in the past and expect to be still more prosperous in the future.

Disparity in Views of Whites, Blacks

Although optimism in both national and personal dimensions has grown sharply since November among both whites and blacks, a wide disparity remains. In the latest survey 68% of whites, but only 44% of blacks, say they are satisfied with the way things are going in the nation; 86% of whites compared to 64% of blacks express satisfaction with their personal lives.

Here are the questions asked and the trends:

In general, are you satisfied or dissatisfied with the way things are going in the U.S. at this time?

Outlook Toward Nation

	Satisfied	Dissatisfied	No opinion
	%	%	%
1986-Mar. 7-10	66	30	4
1985-Nov.	51	46	3
1984-Dec.	52	40	8
-Sept.	48	45	7
-Feb.	50	46	4
1983-Aug.	35	59	6
1982-Nov.	24	72	4
-Apr.	25	71	4
1981-Dec.	27	67	6
-June	33	61	6
-Jan.	17	78	5
1979-Nov.	19	77	4
-Aug.	12	84	4
-Feb.	26	69	5

In general, are you satisfied or dissatisfied with the way things are going in your own personal life?

Outlook Toward Personal Life

	Satisfied	Dissatisfied	No opinion
	%	%	%
1986-Mar. 7-10	84	15	1
1985-Nov.	82	17	1
1984-Dec.	79	17	4
-Feb.	79	19	2
1983-Aug.	77	20	3
1982-Nov.	75	23	2
-Apr.	76	22	2
1981-Dec.	81	17	2
-June	81	16	3
-Jan.	81	17	2
1979-Nov.	79	19	2
-July	73	23	4
-Feb.	77	21	2

The latest results are based on telephone interviews with 1,004 adults, 18 and over, conducted in scientifically selected localities across the nation during the period March 7-10.

Only 33% of Jews Say Religion Is 'Very Important' in Lives

Only one-third (33%) of adults who give their religious preference as Jewish report that religion is "very important" in their lives, a far smaller proportion than is the case with Protestants (62% say religion plays a very important role for them) and Catholics (54%).

The current figure for Jews represents little decline in recent years, but must be considered an important factor related to the decline since the pre-1970 period in the percentage of adults who give their religious preference as Jewish. In 1947, for example, 5% did so, while in recent years the figure has been 2%.

Among major Protestant denominations, the largest proportions saying religion is very important in their lives are Southern Baptists and Mormons.

The figure for all Protestants has changed little in recent years, but is down 14 points from the 76% recorded in 1952. The percentage of Catholics who say "very important" has also changed little during the 1980s but has dropped more precipitously since 1952—down 19 points.

A total of 7,649 adults were asked this question in 1985. The following tables show the trends for the nation, Protestants and Catholics. The long-term trend for Jews is not shown due to small sample sizes in certain years.

The question:

How important would you say religion is in your own life—very important, fairly important, or not very important?

The results:

Importance of Religion

	Very important	Fairly important	Not very important
	%	%	%
1985	55	31	13
1984	56	30	13
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

(The proportions having no opinion, 1% in the latest survey, are excluded.)

Here are the latest results by Protestants and Catholics, based on interviews from six in-person surveys conducted during 1985:

Responses of Protestants

	Very important	Fairly important	Not very important
	%	%	%
1985	62	29	8
1984	62	29	8
1983	62	29	9
1980	61	30	8
1978	60	31	8
1965	74	20	5
1952	76	20	4

Responses of Catholics

	Very important	Fairly important	Not very important
	%	%	%
1985	54	35	10
1984	53	35	11
1983	56	34	9
1980	56	34	9
1978	51	36	11
1965	76	20	3
1952	83	14	3

Announcing new series of articles

HEALING THE RIFT BETWEEN LIBERALS AND CONSERVATIVES

Many religious observers today believe the lack of understanding and communication between liberal and conservative churches, both at the national and local levels, to be one of the most worrisome developments in contemporary Christianity.

A new Gallup survey, conducted for the Robert H. Schuller Ministries, explores extensively the differences and similarities between the religious "left" and "right"—in beliefs, attitudes, and practices—and examines steps that could be taken to heal the rift between these two wings of Christianity.

The first of a series of articles, based on this landmark survey, will appear in the May issue of *Emerging Trends*.

59% Say Major Faith Change Came When Lives Were Stable

Of the seven in 10 Americans who say that their faith (in terms of their own definition of faith) has changed significantly at some point in their life, 59% report the change occurred during a time when their lives were essentially stable or normal. Four in 10 (40%) say the change occurred when their lives were turbulent or chaotic.

This is one of the many important findings to emerge from a new study on the stages of growth in people's spiritual lives, reported in detail in *Faith Development and Your Ministry*.

Older adults, 40 or older, are more likely than young adults to report that their faith change came when their lives were stable.

Those who reported fairly recent changes in faith are more likely than others to perceive the changes as occurring during turbulent times. Finally, as one might expect, those who said the change led to a totally different faith are more likely than those who see little change to report the change occurred during a turbulent or chaotic time.

Faith Change — Result of Thought or Emotional Experience?

The study, undertaken for *The Religious Education Association of the United States and Canada*, also shows that among the seven in 10 who say their faith has changed significantly, about equal proportions say it came about as a result of a lot of thought and discussion (46%) and as a result of a strong emotional experience (49%).

The sharpest differences in responses on this question are found between whites and non-whites, with the latter, by a 62% to 32% margin, saying their faith change came as a result of a strong emotional experience.

College Graduates Twice as Likely To Cite "Thought, Discussion"

College graduates are twice as likely to say "a lot of thought and discussion" (61%) as they are to cite a "strong emotional experience" (34%).

Little difference is found between the views of men and women, with both sexes about equally divided between the two alternatives.

(See page 6 for details on how to order this publication.)

INCREASED CHURCHGOING ON EASTER MOST PRONOUNCED AMONG YOUTH, CATHOLICS

On Easter Sunday, March 30, 49% of the nation's adults, 18 and older, attended church services, a 7 percentage-point increase over the typical weekly attendance of 42%.

Among young adults (18-29 years), however, the increase was 13 points, from 32% in a typical week to 45% on Easter, a considerably larger increase than for persons 30 to 49 (up 6 points) or those 50 and older (up 5 points).

Catholics also made a special effort to attend Easter services, with their usual weekly attendance figure of 53% swelling to 67%, a 14-point increase. Among Protestants, however, attendance grew only 5 points, from 42% during the average week to 47% on Easter.

The increase in attendance on Easter was similar for men (up 6 points) and women (8 points).

This question was asked:

Did you happen to attend church on Easter Sunday this year, or not?

The following table compares the percentage of persons attending church on Easter with attendance in a typical week of 1985:

CHURCH ATTENDANCE

	Easter '86	Typical Week '85
NATIONAL	49%	42%
18-29 years	45	32
30-49 years	48	42
50 & older	53	48
Catholics	67	53
Protestants	47	42
Men	42	36
Women	55	47

The attendance figures for Easter, 1986 are based on in-person interviews with 1,552 adults, 18 and older, conducted April 11-14 in more than 300 scientifically selected locations across the nation. The attendance figures for a typical week in 1985 are based on interviews with 5,093 adults in four national surveys.

More Teens Now Approve Of Interracial Marriage

Teen-agers are showing greater tolerance of interracial marriages than before, according to the latest Gallup Youth Survey.

Six teens in 10 (61%) say they approve of marriages between whites and blacks. By comparison, in 1977, only 52% of America's teens approved of such marriages.

Three teens in four approve of interfaith marriages between Catholics and Protestants (78%) and between Jews and non-Jews (78%). Although the level of acceptance of interfaith marriages by teens has risen since 1977, the difference is not statistically significant.

Gains Found in All Groups

Acceptance of interracial marriages could be considered the bedrock test of the growth of racial tolerance in the United States. In this respect, almost all demographic and geographic segments of the teen population show significant gains in approval of interracial marriages.

Greatest gains in acceptance of interracial marriages since 1977 are noted among young men (up 12 percentage points), Catholic youth (up to 13 points), and teens from blue-collar family backgrounds (up 21 points).

Teens in the West (up 19 percentage points) lead other regions of the country in approving of marriages between blacks and whites.

Among black teens, eight in 10 (79%) say they approve of interracial marriages, up slightly from 76% who in 1977, said they approved.

Least Support Seen in South

Interracial marriages, however, fail to gain majority approval from teens living in the South. Currently, only 45% of all Southern teens say they approve of marriages between whites and blacks. This is unchanged from the findings of 1977, when 46% expressed approval.

Similarly, although seven in 10 Southern teens (70%) say they approve of interfaith marriages, the proportion approving is lower than that found in other regions of the country.

Catholic teens (81%) are somewhat more likely than their Protestant counterparts (75%) to approve of marriages between Catholics and Protestants. Eight in 10 white teens (80%) approve of such marriages, but only 63% of black teens say they approve of marriages between Catholics and Protestants. White teens (82%) are also slightly more likely than blacks (76%) to approve of marriages between Jews and non-Jews.

Among older teens, who are 16 to 18 years of age and who could be said to be at or approaching marriageable age, six in 10 (61%) approve of interracial marriages and eight in 10 (80%) say they approve of interfaith marriages.

Approval of interfaith marriages by eight in 10 teens is also found among those who come from white-collar family backgrounds and who live in the East or West.

Here is how the questions were asked:

Do you approve or disapprove of marriages between whites and blacks? Catholics and Protestants? Jews and non-Jews?

The results:

Approve of Marriages Between:

	Whites and blacks	Catholics and Protestants	Jews and non-Jews
NATIONAL	61%	78%	78%
Male	61	79	79
Female	61	76	77
Ages 13 to 15	62	76	77
Ages 16 to 18	61	80	80
Whites	57	80	82
Blacks	79	63	76
Protestants	55	75	77
Catholics	66	81	79
White-collar background	61	83	82
Blue-collar background	62	76	76
East	64	86	84
Midwest	64	77	77
South	45	70	70
West	80	81	84

The findings are based on telephone interviews with a representative national cross section of 502 teen-agers, 13 through 18, conducted from August through October 1985.

VOLUNTEERISM IN U.S. CONTINUES TO GROW

The level of volunteerism in American society continues to grow, with 36% of adults now engaged in charitable activities such as helping the poor, sick or elderly.

Despite federal cutbacks in funding for social programs, the high mobility of Americans and the increasing presence of women in the labor force, the current level of volunteerism represents a 9 percentage-point increase since 1977, when the first measurement was taken.

A sharp increase since 1977 (11 points) has occurred among young adults, 18-29 years. However, this group continues to lag older people in charitable activities.

Here is the question asked and the trend:

Do you, yourself, happen to be involved in any charity or social service activities, such as helping the poor, the sick or the elderly?

INVOLVEMENT IN CHARITABLE ACTIVITIES

1986	36%
1984	31
1982	29
1977	27

Following is a comparison of the 1986 and 1977 findings by groups:

INVOLVEMENT IN CHARITABLE ACTIVITIES

	1986 %	1977 %	Point Change
NATIONAL	36	27	+ 9 points
18-29 years	27	16	+ 11
30-49 years	37	28	+ 9
50 & older	41	34	+ 7
Men	34	24	+ 10
Women	38	29	+ 9
East	33	25	+ 8
Midwest	34	23	+ 11
South	40	29	+ 11
West	36	31	+ 5
Protestants	36	27	+ 9
Catholics	31	26	+ 5

The latest findings are based on telephone interviews with 1,004 adults, 18 and older, conducted in scientifically selected locations across the nation during the period March 7-10.

WOMEN, OLDER ADULTS, CATHOLICS ARE BEST CHURCHGOERS

The latest Gallup audit of churchgoing shows women, older adults, Catholics, Southerners, blacks and persons with a college background to be the best churchgoers.

These findings are based on surveys conducted in four selected weeks during 1985 in more than 300 scientifically selected localities across the nation. A total of 5,093 adults, 18 and older, were interviewed in person.

Nationally, four adults in every 10 (42%) attended church or synagogue in a typical week in 1985.

Churchgoing has remained remarkably constant since 1972, after having declined from the high point of 49% recorded in 1955 and 1958.

This is the question asked in each survey:

Did you, yourself, happen to attend church or synagogue in the last seven days?

Here are the results by key groups:

CHURCH/SYNAGOGUE ATTENDANCE

NATIONAL	42%
Men	36
Women	47
18-29 years	32
18-24 years	31
25-29 years	33
30-49 years	42
50-64 years	47
65 & older	49
Protestants	42
Catholics	53
Jews	31
East	41
Midwest	44
South	46
West	33
Whites	41
Blacks	45
College graduates	45
College, incomplete	44
High school graduates	39
Less than H.S. grad.	39

FAITH DEVELOPMENT AND YOUR MINISTRY



Building a truly effective ministry requires an awareness of the stages of growth in a person's spiritual life, from childhood to old age, as well as an awareness of the impact of "life crises" on faith development.

Not only an awareness but a *response*, because failure to minister to people at their current stage of faith development—and to respond appropriately to their spiritual "highs" and "lows"—could result in a serious dropout rate in your church or synagogue.

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This new publication, **FAITH DEVELOPMENT AND YOUR MINISTRY**, based on a landmark study four years in the making, will guide you in your efforts to respond to the spiritual changes people experience as they move through life. The study was conducted by The Gallup Organization, Inc. for Faith Development in the Adult Age Cycle, a research project of the Religious Education Association of the United States and Canada in cooperation with the Center for Religious Education, College of St. Thomas, St. Paul, Minn.

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If you preach, write, or teach, we sincerely believe you will find **FAITH DEVELOPMENT AND YOUR MINISTRY** to be of great help in your work.

HOW TO ORDER

This new publication may be ordered from The Princeton Religion Research Center, Inc. (P.O. Box 310, Princeton, N.J. 08542). The cost is \$25 postpaid.

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Survey Explores Ways To Heal Rift Between Liberals, Conservatives

PRINCETON, N.J. — Some observers of the religious scene maintain that one of the most worrisome developments in contemporary Christianity is the wide rift between liberal and conservative Christians. They point out that while considerable headway has been made in *interfaith* efforts — reaching out to *non-Christians* — relatively little has been done in trying to bring about reconciliation between the two wings in Christianity.

A new survey, published here for the first time with the kind permission of its sponsor, *The Robert H. Schuller Ministries*, extensively probes the differences and similarities between Christians on the left and those on the right — in beliefs, practices, attitudes, outlook, and the like — and examines steps that might be taken to heal the rift and thus create a stronger and more vital church with a united witness to mankind.

The examination of steps that could be taken to bring the two wings of Christianity together is based, not on the assumption that a consensus of religious views and behavior should be forged — indeed, different approaches add greatly to the vitality of the church — but on the assumption that Christians should be of one accord at all levels in their efforts to carry out their mission.

The study shed light on these questions:

- What are the dimensions of disagreement and tension between the left and right?
- What do survey respondents see as the major reasons for the differences?
- Do Americans think that greater understanding between conservative and liberal Christians would be desirable or undesirable? What efforts are presently being undertaken to bring this about?
- What steps can be taken to bring the left and right together?

The study is based on in-person interviews with 1,522 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation in June, 1984.

Following is an overview of the findings:

What are the dimensions of disagreement and tension between the left and the right?

The study offers ample evidence of a serious rift among Americans, between those whose religious views can be described as liberal and those whose views can be classified as conservative, in terms of: perceived disagreements, the nature of contacts, images, perceptions of the degree of influence of the two groups in various areas, and ratings of liking or disliking.

1. As many as 45% of survey respondents believe there are "serious disagreements" among churchgoers on basic questions, while fewer, 35%, believe that churchgoers generally agree on these questions.

The views of liberals, moderates and conservatives are similar on this issue.

Those in the total sample who say there are serious disagreements most often cite: (1) church doctrine, belief or practice, (2) abortion, (3) church and state, (4) interpretation of the Bible, (5) lifestyles, and (6) views on morality.

2. Six in 10 (60%) of survey respondents believe there is "quite a lot" or a "fair amount" of tension between people with conservative religious views and people with liberal religious views.

This view is shared by liberals, moderates and conservatives.

3. While 44% of survey respondents say their contacts with *conservatives* have been mostly pleasant, 49% say "mixed" and another 5% "mostly unpleasant."

Among those in the survey who are classified as "liberals," 33% say "mostly pleasant," while 58% say "mixed" and 6% "mostly unpleasant."

(continued on p.2)

Contact with Liberals

A total of 40% of the total sample say their contact with liberals has been "mostly pleasant," while 55% say "mixed" and 3% "mostly unpleasant."

Among those in the survey who classify themselves as "conservatives," 38% say "mostly pleasant," while 55% say "mixed" and 3% "mostly unpleasant."

4. In terms of their public image, conservatives are often viewed negatively as "overly strict on moral issues," "close-minded," "intolerant of other religious views," "fanatical about their beliefs," "too harsh an emphasis on guilt, sin or judgement," "too concerned about their own salvation," and "too rigid and simplistic."

Liberals, in turn, are often viewed as "substituting social concerns for the true gospel," "too compromising with the world," "morally loose," "having a shallow knowledge of the Bible," and "too much influenced by secular humanism."

5. More than one-fifth of the total sample say people with conservative religious views have too much power among religious leaders on television, among national religious agencies, and in schools.

More than one-fifth think people with liberal religious views have too much power in the mass media, in government, and in the schools.

What do survey respondents see as the major reasons for the differences?

The five major reasons the public sees for the difference between conservative and liberal Christians are: "the ways in which people were raised," "basic religious beliefs," "social issues," "self-image" and "styles of worship."

In the table at the bottom of this page are the percentages (ranked from highest to lowest nationally) saying the 11 items tested are a "major reason" for the difference, with the views of liberals, moderates, and conservatives compared.

Do Americans think that greater understanding between conservative and liberal Christians would be desirable or undesirable? What efforts are presently being undertaken to bring this about?

Despite the serious areas of disagreement and tension between the "left" and the "right" in public perceptions, two-thirds (68%) feel that greater understanding between conservatives and liberal Christians would be desirable. Only 8% feel that it would not, while 24% don't express an opinion.

At present, however, only one person in six (16%) is actively involved in bringing about greater understanding among different groups of Christians. These activities most often include personal contacts, church gatherings, working together on committees, involvement in youth programs, participating in school classes or groups, through visitation programs, and working in ecumenical groups.

What do survey respondents themselves think are ways to bring the left and the right together? What other steps are suggested by the survey findings?

1. The public feels that the following would be most helpful in promoting greater understanding: constructive face-to-face discussion; taking more time to understand each other's views; getting to know each other better; meeting together; studying the Bible together; compromise.

(continued on p.3)

MAJOR REASONS FOR DIFFERENCES

	National	Liberals	Moderates	Conservatives
	%	%	%	%
The ways in which people were raised	59	71	60	64
Basic religious beliefs	55	55	60	64
Differences on social issues	41	47	45	43
Self-image	39	45	43	36
Styles of worship	35	35	37	41
Historical differences	34	38	38	30
Differences in personality	29	35	34	23
Choice of words to express beliefs	29	33	31	30
Levels of education	27	34	29	26
Differences in cultural tastes	22	24	24	22
Mannerisms of speech and dress	15	17	16	17

2. Another way to improve relations between the "left" and the "right" would be to encourage persons in both wings to make a greater effort to try to understand the teaching and traditions of other denominations as well as their own. Only 12% of survey respondents say they have spent a "great deal" of time in such pursuits — 15% of liberals, 10% of moderates and 14% of conservatives.

Only one-third of Americans (32%) say they have spent a great deal of time trying to understand the teachings and traditions of their *own* denomination. Among conservatives the figure is 46% while the proportion among moderates is 32% and among liberals, 30%. (IMPORTANT NOTE: In the June issue of *Emerging Trends*, sociologist Dr. Robert Wuthnow, in a special article based on the survey, points out that closer contact between the "left" and the "right" does not appear to reduce religious prejudice. At the same time, however, it should be borne in mind that closer contact usually results in persons becoming more keenly aware of the differences among religious groups, and in this respect could increase the possibility of negative feelings. Still closer contact, however, and greater awareness of the other person's perspective, could, presumably, reduce religious prejudice in the long run.)

3. When asked which ways they would like to see their own local churches reach out to other churches, the responses given most often are, by conservatives, moderates and liberals alike, "meeting together to work on community projects"; "joining in projects to bring about reconciliation and understanding among people of different racial backgrounds"; and "encouraging interdenominational youth and campus groups, such as Young Life, Intervarsity Christian Fellowship."

Conservatives and liberals differ fairly markedly on the need to "join in efforts to bring non-Christians or nominal Christians to a love of Christ," yet there is, nevertheless, considerable agreement among the three groups on the desirability of this step.

Very few among each of the three groups — conservatives, moderates, and liberals — fail to choose any of the 15 items tested.

Other steps suggested by the survey findings:

4. Build upon areas of agreement (volunteered by survey respondents who say churchgoers generally agree on basic questions). These areas include: "being kind and helping the needy"; "belief in Jesus Christ"; and a shared belief in the "need for world peace."

5. Build upon the commonality in viewpoints on many issues. A large majority of all three groups, for example, favor prayer in public schools, although moderates and liberals are somewhat less enthusiastic than conservatives in their support of this measure.

6. Build upon the commonality of goals. Comparable proportions of liberals, moderates and conservatives say that a top priority of Christians is to "concentrate on the spiritual growth of one's family and self."

7. Build upon the commonality in views on the outlook for Christianity in the U.S. Large majorities of conservatives, moderates and liberals are optimistic about the outlook for Christianity in the U.S. during the next 20 years, although conservatives are more likely to be "very optimistic" than their counterparts.

8. Build upon the commonalities in basic beliefs. Some of the sharpest differences among the three groups are found in levels of belief, particularly in terms of *intensity* of belief. At the same time, however, large majorities of conservatives, moderates and liberals feel that God loves them, that they have a personal relationship with God, consider themselves to be Christians, feel prayer is important — and perhaps most importantly, feel that it is important to grow into a deeper relationship with God.

Perhaps among the most worrisome findings, from the point of view of ecumenists, are those that show only 23% of liberals and 37% of moderates, compared to 59% of conservatives, saying it is "very important to bring Christians together."

9. Build upon the commonality of religious interests. A total of 34% of conservatives, 18% of moderates and 12% of liberals report involvement in home Bible study. In addition, 6% of conservatives, 6% of moderates and 4% of liberals are involved in positive thinking seminars. In terms of group therapy, 4% of conservatives, 6% of moderates, and 3% of liberals say they are involved in this activity.

10. Explore the possibility that some of the tension and misunderstanding between the "right" and the "left" may be due to confusing *substance* with style. For example, while relatively few in the survey feel that "mannerisms of speech and dress" are a major reason for the difference between conservative and liberal Christians, only 26% say it is not a reason at all.

(continued on p.4)

11. Examine the problem of terminology. Certain basic terms appear to have different meanings for different denominations or faiths. For example, only 17% of Catholics say they have been "born again" or have had a "born again experience," yet 93% of Catholics consider themselves Christians.

12. Encourage national leaders to meet together. Since few national meetings, apparently, include leaders who represent the broad spectrum of religious leaders, it would be worthwhile to encourage such meetings. In addition, some support in the survey is found for a new national ecumenical organization that would include both conservative and liberal Christians as members.

13. Develop religious television programs to appeal to the broad spectrum of Christians. Conservatives, moderates and liberals alike would like to see religious television programs give high priority to "practical steps" — how to live a Christian life; how to pray; how to read the Bible; what does being a Christian mean?

Other categories selected frequently by all three groups (from a list of 15 items) are "testimonies of persons who have brought peace and understanding to the community"; and "discussions of theology." Sharp differences in responses are found in the desirability of "encouraging viewers to pray together while watching programs," "reporting news from a religious perspective," and sermons.

Notes on Interpreting The Survey Findings

- Survey results are based on the total sample. A total of 85% of survey respondents give specific Christian religious preferences, while 82% of the sample say they consider themselves to be Christians.
- Religious ideology: To determine the religious ideology of survey respondents, each person was asked to use a six-point scale to describe his or her religious views. Categories one and two were combined for "conservatives" (18%), three and four for "moderates" (47%) and five and six for "liberals" (19%). Another 16% did not respond to this question.
- Evangelicals and non-evangelicals: Evangelicals must fulfill three criteria: have had a "born again" conversion experience, believe the Bible to be the actual Word of God, and have tried to encourage other people to accept Jesus Christ in their lives. About one person in five (21%), using this definition, is an evangelical. All others are considered non-evangelicals.

Americans Donated \$37 Billion To Religious Organizations in '85

As reported in GIVING USA (a publication of the AAFRC Trust for Philanthropy), Americans donated \$37.7 billion to religious organizations and agencies in 1985, a new record and an increase of 6.5% from the \$34.4 billion donated a year earlier.

In 1985, contributions to religious organizations accounted for 47.3% of all philanthropic donations during the year, slightly below the 48.3% in 1984.

Giving to religion, the Association said, has been nearly half of total philanthropy every year and varies only by a few points each year — depending for the most part on the volume and value of large gifts and bequests to other philanthropic categories such as education, health and culture.

It is generally believed that as much as 22% of all religious giving is eventually spent by churches and synagogues for social service purposes and, in heavily populated Catholic areas, nearly 30% of all contributions is funneled into church-run schools and colleges.

ALCOHOL USE AND ABUSE IN AMERICA

The clergy of America are on the "front line" of dealing with alcoholism and alcohol abuse in our society. A new 76-page Gallup Report, *Alcohol Use and Abuse in America*, will help you minister to alcoholics and their families by providing answers to such questions as:

- What do Americans know and not know about alcoholism?
- What are their perceptions and misconceptions?
- How many homes are afflicted by alcohol-related problems?
- What steps do people think should be taken to deal with alcoholism and alcohol abuse — and how willing are they, themselves, to further such efforts?

How to Order: Send \$65.00 for up to 4 copies, \$45.00 for 5 or more, to: The Gallup Organization, Inc. Attn: CM, P.O. Box 628, Princeton, New Jersey 08542.

Survey Explores Impact of Religion On Views Toward Self, Other People

Eight in 10 Americans (85%) report that their religious beliefs help them to respect and assist other people, while 83% say they lead them to respect people of other religions.

Almost as many (82%) claim that their religious beliefs and values help them to respect themselves.

These findings, from a survey conducted for *The Reader's Digest* by *The Gallup Organization* (published in the May 1986 issue), offer evidence of the power of the religious dynamic in American life.

The survey also shows 63% stating that their beliefs "keep me from doing things I know I shouldn't do," and, interestingly, 14% say their beliefs "lead me to believe mine is the only true religion." Only 4% report that their beliefs have little or no effect on their lives.

The survey is based on in-person interviews with 1,540 adults, 18 and older, conducted in June 1985, and sought to determine:

- How Americans feel their religious beliefs and values affect their lives.
- Americans' involvement in religious activities.
- The proportion of Americans who have had important religious experiences or revelations.
- The proportion who have had important prayers answered.
- The circumstances in which Americans pray.

Here are some of the other key findings:

Involvement in Religious Activities

The survey found that 76% of the nation's adults attend religious services; 38% say they do so regularly, 31% occasionally and 7% only on holy days.

A significantly higher proportion of women (45%) than men (30%) report they regularly attend church or synagogue.

Age is strongly related to regular attendance at religious services. Persons 65 and older are twice as likely to attend services regularly as are those under the age of 30 (56% vs 27%).

Currently, one-third of Americans (34%) claim that they give money to or work for charities associated with a church or synagogue. The figure rises to 47% among college graduates, and 51% among persons from households with incomes of more than \$50,000 annually.

While a relatively small proportion claim to attend religious study groups (13%), these are clearly a core group of intensely involved individuals: of this group, 78% attend religious services regularly, and 78% are involved with religious charities.

Religious Experiences, Revelations

Nearly four in 10 Americans (38%) claim to have had important religious experiences or revelations that reinforced their faith.

Such religious experiences are far more likely to be reported by Protestants (45%) than by Catholics (28%) and by women (44%) than by men (31%).

Prayers Answered

A total of 70% of the nation's adults report that there have been times in their lives when they felt important prayers were answered. Once again, gender is an important factor: 81% of women compared with 58% of men claim important prayers had been answered.

It is interesting to note that of those who regularly attend religious services, 90% feel that important prayers were answered.

Prayer Situations, Circumstances

When respondents were asked about the circumstances under which they pray, 61% say they pray alone in their home. Thirty-three percent say they sometimes pray at work or at school and only 8% report that they seldom or never pray outside a formal place of worship.

The highest incidence of praying at home is reported by women (72%) and by those 65 years and older (75%).

Nearly half of survey respondents (47%) say they turn to prayer when they are worried, facing challenges or in danger. Most likely to pray under these circumstances are women (56%), Protestants (53%), and college graduates (58%).

Two in Three Americans Consider Themselves 'Good Neighbors'

A national survey conducted for *The Reader's Digest* by *The Gallup Organization* reveals that two Americans in every three (64%) consider themselves to be "good neighbors."

The survey also indicates that about one-third (31%) of U.S. adults participate in special church activities.

Eight Americans in 10 (80%) are involved in at least one of the seven types of community or neighborhood activities tested. Here is the full list:

Community Involvement

Consider yourself a good neighbor	64%
Participate in special church activities	31
Volunteer for local charities	19
Attend town meetings	14
Attend school board meetings	10
Actively involved in local politics	8
Volunteer for police, fire, etc.	6
None	20
	172*

* Adds to more than 100% because many respondents participate in more than one type of community activity.

Here is the question:

Which of the community or neighborhood activities listed on this card, if any, are you involved in?

Age and education are important factors in community involvement, with substantially fewer younger than older adults saying they are involved in town and school board meetings and local politics, while college graduates are more apt to volunteer for local charities, attend school board meetings and participate in local politics than are their less-educated counterparts.

Westerners, those with annual household incomes of \$40,000 or more and residents of rural areas are more inclined to consider themselves good neighbors. Also, larger proportions of women, Republicans and Protestants assist in special church activities.

The results are based on in-person interviews with 1,509 adults, 18 and older, conducted in November 1984.

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What is the Nature of Prejudice Between Religious 'Left', 'Right'?

Part Two of Two-Part Series

(The following article is Part Two in the current two-part series based on a survey conducted for The Robert H. Schuller Ministries, How Can Christian Liberals and Conservatives Be Brought Together? The article was written by Dr. Robert Wuthnow, Professor of Sociology at Princeton University.)

This article examines the relations among the various questions in the survey in further detail. Its purpose is to explore the nature of prejudice between religious liberals and religious conservatives. The extent of this prejudice, its sources, and some possible ways of drawing liberals and conservatives together are the focus of this article.

Construction of Scales

In order to have a convenient summary measure of prejudice against religious conservatives and of prejudice against religious liberals two scales were constructed. The 'Anti-Conservative' scale was based on six items, all of which reflected negative stereotypes of religious conservatives: that people with conservative religious views are (1) intolerant of other religious views, (2) overly strict on moral issues, (3) fanatical about their beliefs, (4) not very thoughtful or sophisticated, (5) closeminded, and (6) too rigid and simplistic. Persons received one point on the scale for each of these stereotypes that they said applied to religious conservatives.

The 'Anti-Liberal' scale was also based on six negative stereotype items: that people with liberal views (1) are morally loose, (2) substitute social concerns for the true gospel, (3) do not truly know Christ, (4) have a superficial knowledge of the Bible, (5) are influenced too much by secular humanism, and (6) are too compromising with the world.

For both scales, persons who received a score of zero on the scale were classified as "low," persons who received a score of 1, 2, or 3 were classified as "medium," and persons who received a score of 4, 5, or 6 were classified as "high." Since much of the following discussion focuses on persons who scored higher on either Anti-Conservatism or Anti-Liberalism, it is important to emphasize that these were persons who accepted at least four of the negative stereotypes about religious conservatives or about religious liberals.

High Levels of Negative Views

The high levels of negative sentiment that currently exist in American religion are vividly shown by the scores on the two scales (see Table 1). Nineteen percent of the total sample scored high on Anti-Conservatism and another 41 percent scored medium, leaving only 40 percent who scored low. On the Anti-Liberal scale, 12 percent scored high and another 48 percent scored medium, again leaving only 40 percent who scored low.

When liberals' views of conservatives and conservatives' views of liberals are examined, the results are even more striking. Among those who classified themselves as religious liberals, 41 percent scored high on the Anti-Conservative scale. And among those who classified themselves as religious conservatives, 31 percent scored high on the Anti-Liberal scale.

In other words, about four of every 10 liberals harbor negative views of their conservative brethren, and about a third of all conservatives harbors negative views of the liberal counterparts.

Needless to say, except that it further dramatizes the gap separating religious groups, conservatives and liberals do not share these negative views about themselves. Only 7 percent of the conservatives scored high on Anti-Conservatism, and only 3 percent of the liberals scored

(continued on p. 2)

high on Anti-Liberalism, as seen on the following table:

TABLE 1. RELIGIOUS PREJUDICE SCALES

Anti-Conservative Scale

Low	40%
Medium	41%
High	19%

Anti-Liberalism Scale

Low	40%
Medium	48%
High	12%

Percent Scoring "High" on Anti-Conservatism Among:

Conservatives	7%
Moderates	18%
Liberals	41%

Percent Scoring "High" on Anti-Liberalism Among:

Conservatives	31%
Moderates	11%
Liberals	3%

Studies of other kinds of prejudice—anti-Semitism, racial hostility—show that negative stereotypes are typically associated with negative feelings. The same is true here (see Table 2). Those who scored high on the Anti-Conservatism scale were more likely to have negative feelings about conservatives than were those who scored low on the scale. For example, 29 percent of those who scored high said they disliked fundamentalists, compared to only 14 percent of those who scored low. In the former category, 28 percent said they disliked "evangelicals," compared to only 9 percent of the latter. The two groups also differed in their opinions of the *power* of religious conservatives. More than half of those who scored high on the scale thought conservatives have too much power "among the religious leaders on television," compared to only one-sixth of those who scored low on the scale. In the former category, about a third thought conservatives had too much power in the government, in their community, in the schools, and in national religious agencies; fewer than one-tenth of those who scored low on Anti-Conservatism felt this way.

Anti-liberal stereotypes, similarly, were associated with holding other kinds of negative feelings about liberals. For example, denominations that are sometimes identified as liberal or mainstream, such as Presbyterians, Episcopalians, Lutherans, and Methodists, were about twice as likely to be the object of negative feelings among persons who scored high on the Anti-Liberal scale as among persons scoring low on the scale. Again, those scoring high were far more likely to feel that liberals have too much power in the government, schools, media, etc., than were those scoring low.

**TABLE 2
MEASURES OF PREJUDICE BY SCALES**

	Anti-Conservatism Scale		
	Low	Medium	High
<i>Percent who dislike:</i>	%	%	%
Fundamentalists	14	26	29
Evangelicals	9	19	28
Charismatics	15	21	27
Baptists	5	7	12
<i>Percent who feel conservatives have too much power among:</i>			
Religious TV leaders	15	37	54
In government	11	19	31
In schools	11	19	29
In community	10	19	29
National religious agencies	9	23	33
Mass media	9	23	29
Denomination	7	14	16
Local church	13	21	23

	Anti-Liberalism Scale		
	Low	Medium	High
<i>Percent who dislike:</i>	%	%	%
Episcopalians	6	9	15
Presbyterians	5	7	12
Lutherans	5	7	14
Catholics	6	7	15

	Anti-Liberalism Scale		
	Low	Medium	High
<i>Percent who feel liberals have too much power among:</i>	%	%	%
Religious TV leaders	11	21	31
In government	8	24	46
In schools	10	23	46
In community	9	17	35
National religious agencies	9	19	41
Mass media	15	31	50
Denomination	5	11	17
Local church	8	10	18

(continued on p. 3)

By all indications, then, the two scales do in fact appear to be valid indicators of religious prejudice. They consist of items which clearly have negative connotations and which have been applied stereotypically to an entire religious group, they are stereotypes which are *not* shared by that group itself, and they tend to be associated with dislike and other negative attitudes toward the group at issue. To be sure, not everyone who holds these stereotypes is guilty of prejudice or religious hostility; but the odds of being so are certainly much higher among this group than among those who reject these stereotypes.

The Role of Contact

One of the most disturbing features of prejudice between religious liberals and conservatives, judging from these data, is the fact that greater contact between the two groups does not seem to reduce levels of prejudice. Studies of racial and ethnic prejudice have shown consistently that contact between groups tends to mitigate stereotypes and hostility. Here, in contrast, prejudice actually seems to be worse among those with greater degrees of contact.

Among liberals who said they had had a great deal of contact with conservatives, 50 percent scored high on the Anti-Conservative scale. In contrast, only 35 percent of the liberals who had had no contact or almost none with conservatives scored high. The relation between conduct and prejudice was even more pronounced among conservatives. More than half of the conservatives who had had a great deal of contact with liberals scored high on the Anti-Liberal scale, compared with only one-sixth of the conservatives who had had no contact or almost none with liberals (see Table 3).

**TABLE 3. RELIGIOUS PREJUDICE
BY LEVELS OF CONTACT**

	Anti-Conservatism (% high)
<i>Among liberals who had had each amount of contact with conservatives:</i>	
A great deal	50
A fair amount	43
Only a little	38
None/almost none	35
	Anti-Liberalism (% high)
<i>Among conservatives who had had each amount of contact with liberals:</i>	
A great deal	59
A fair amount	38
Only a little	19
None/almost none	13

To gain a better understanding of these relationships, prejudice levels were compared among those who had had contact with liberals or conservatives in different settings (see Table 4). Among liberals, having contact with conservatives in one's local church, in a Bible study group, or in a prayer fellowship was the most benign: this type of contact didn't reduce prejudice, as one would hope, but at least it didn't make it worse. In contrast, contact with conservatives in a former church was associated with one of the highest levels of prejudice. The data are limited in what they allow us to infer here, but these may well be people who switched churches because of conflict with other parishoners who held different views. The data also suggest that the media—television, newspapers, magazines—may be responsible for some of the hostility that currently exists between liberals and conservatives. Liberals who had had contact with conservatives by reading about them or by hearing something about them on television were the most likely of all to score high on the Anti-Conservative scale.

Patterns Also Seen Among Conservatives

These patterns were largely evident among conservatives as well. Those who had had contact with liberals in their own church were the least likely to harbor negative views of liberals. Contact through prayer fellowships was also relatively benign: again, it didn't actually reduce prejudice, but only caused it to be a little higher than average. Contact through a former church was associated with much higher levels of prejudice, as was contact through other churches. And contact through reading and the media was associated with some of the highest levels of anti-liberalism.

Popular View Belied By Results

The popular view—shared by many of the people surveyed—that all one has to do in order to reduce tension is to ensure greater contact, therefore, is belied by these results. More intimate contact, such as that which presumably takes place in churches, Bible studies, and prayer groups, is certainly better than long-distance contact through the media or other churches. But according to these data, prejudice is still as likely to be present among people who share these intimate contacts as it is among people who have no contact at all—if not more so. Seemingly, something more than contact alone must be tried.

(continued on p. 4)

**TABLE 4. RELIGIOUS PREJUDICE
BY TYPE OF CONTACT**

	% High on Anti- Conservatism among Liberals	% High on Anti-Liberalism among Conservatives
<i>Who had con- tact with the other group in:</i>		
Current church	42	33
Former church	54	49
Other churches	48	55
Bible studies	44	44
Prayer fellowships	42	38
Committees	51	52
Family/relatives	47	54
Friends/neighbors	48	41
At work	51	45
Read about them	59	54
Mass media	56	51

The Role of Education and Understanding

Studies of racial and ethnic prejudice have emphasized the importance of education as a means of reducing prejudice. Education in general appears to reduce the likelihood of believing in simplistic stereotypes. And specific kinds of education can be directed toward achieving greater understanding between groups. But again, the present problem seems to be an exception. If education has positive effects, they are more subtle than these kinds of data can elicit.

Looking first at education in general, those with college educations are actually more likely to hold anti-conservative views than are those with grade school or high school educations (see Table 5). And there are virtually no differences among the different educational categories in the percentages who scored high on Anti-Liberalism. These findings are in stark contrast with those of nearly all studies of racial and ethnic prejudice, which show that education is almost always associated with lower levels of prejudice. It is, of course, difficult for a variety of reasons—including the fact that better-educated persons are more likely to be liberals themselves—to rule out education on these grounds alone.

A clearer conclusion can be drawn from the question which asked persons how much time they had ever spent "trying to understand the teachings and traditions of other denominations than your own." If making the effort to gain understanding actually resulted in greater understanding, then those who had spent a lot of time should have been the least prejudiced. Instead, they were—with one exception—the most prejudiced. Among liberals who had spent a great deal of time trying to understand other denominations, 50 percent scored high on Anti-Conservatism, compared to only 36 percent of the liberals

who had spent none. Those who had spent some time were also more likely to score high than those who had spent hardly any time. Among conservatives, Anti-Liberalism also tended to be more likely among those who had spent the greatest amount of time. The exception was that those who had spent a great deal of time had a somewhat smaller percentage who scored high than did those who had spent only some time.

**TABLE 5. THE ROLE OF
EDUCATION AND UNDERSTANDING**

	Level of Education			
	Grade School	High School	Some College	Col. Grad.
Anti-Conservative (% High)	10	13	26	34
Anti-Liberal (% High)	12	11	14	11
	Time Trying to Understand Other Denominations			
	Great Deal	Some	Hardly Any	None
Anti-Conservative (% High)				
— Liberals Only	50	44	34	36
Anti-Liberal (% High)				
— Conservatives Only	28	44	23	16

The other findings that cast doubts on the general effectiveness of education in reducing religious prejudice come from the questions which asked respondents to consider various *explanations* for the differences between religious groups. Drawing again from studies of racial and ethnic prejudice, it has been demonstrated that persons with more sensitive understandings of group differences are less likely to let these differences result in ill-will. For example, persons who attribute the differences between blacks and whites to historic and cultural factors tend to be more tolerant than are persons who attribute these differences to innate racial qualities. We explored a variety of such explanations for religious differences in the present study, but found them to be generally unrelated to levels of religious prejudice. For example, anti-conservatism among liberals was just as high among those who attributed religious differences to historical differences, choice of words to express beliefs, or cultural tastes as it was among those who thought these differences reflected basic religious beliefs or personality differences. Much the same was true among conservatives as far as anti-liberalism was concerned.

(continued on p. 5)

<i>Who said each of the following was a major reason for differences:</i>	Percent High on Anti-Conservatism Among Liberals	Percent High on Anti-Liberalism Among Conservatives
Styles of worship	42	32
Levels of education	43	35
Choice of words	50	38
Historical differences	54	29
Basic beliefs	47	37
Way raised	47	35
Self images	50	37
Social issues	49	39
Speech/dress	37	41
Cultural tastes	46	35
Personalities	38	27

The Role of Religious Values

Having explored several dead-ends in attempting to find factors associated with reductions in prejudice, then, we come to the role of religious differences themselves. There is, after all, a grain of truth in the stereotypes that liberals hold of conservatives and in the stereotypes that conservatives hold of liberals—just as there is a grain of truth in all stereotypes. Persons in the survey who identified themselves as religious conservatives were, in fact, more likely to hold views of the Bible, for example, which liberals might regard as rigid, simplistic, or closed minded. And self-identified liberals were more likely to express views about the Bible or about the importance of their religious commitments which might lead conservatives to regard them as shallow in their beliefs or too compromising with the secular culture.

The survey, however, also documents the fact that conservatives and liberals agree on many basic religious issues. One of the problems that may obscure the extent of this agreement in the present data is that most of those who did not identify themselves as Christians did identify themselves as religious liberals—thus about a quarter of the liberals consider themselves non-Christians. If this group is removed from the data, it then becomes much more evident that Christians tend to agree on many beliefs, regardless of whether they are conservatives or liberals. Usually the percentages are somewhat higher among conservatives than among liberals, but it is by no means difficult to point out beliefs on which the vast majority of liberals and conservatives agree. For example, among liberal Christians almost three-quarters say they have no doubts that Jesus was fully God and fully human, and bet-

ter than eight in 10 say this belief is very or fairly important to them (see Table 6). Similarly, 98 percent of the liberal Christians feel that God loves them, 5 out of 6 say that growing into a deeper relationship with God is very or fairly important to them, and equally high proportions say this about the importance of prayer and having eternal salvation. Where liberals differ most from conservatives is on specific interpretations of the Bible, on the value of proselytizing, and on so-called "born again" experiences. But even here the differences are by no means absolute. For example, better than five-sixths of the liberals said they believed in the inspiration of scripture, almost four in 10 claimed to be "born again," and two-thirds thought it very or fairly important to share the love of Christ. There are, then, significant areas of agreement that could become the basis of ministries aimed at achieving greater unity between liberals and conservatives.

**TABLE 6. RELIGIOUS VALUES
(SELF-IDENTIFIED CHRISTIANS ONLY)**

	Conservatives	Moderates	Liberals
	%	%	%
<i>Christ fully God/fully man</i>			
—No doubts	89	79	71
—Some doubts	8	18	21
—Serious doubts	2	3	8
<i>How important to you</i>			
—Very	85	65	53
—Fairly	12	26	30
—Not very	2	6	10
<i>Feel that God loves you</i>			
—Yes	100	99	98
<i>View of Bible</i>			
—Literal	63	36	27
—Inspired	32	55	58
—Fables	3	8	11
<i>Born Again experience</i>			
—Yes	68	40	38
<i>Encourage others to believe</i>			
—Yes	75	48	40
<i>Say each of the following is very or fairly important</i>			
<i>Deeper relationship with God</i>	94	92	82
<i>Sharing the love of Christ</i>	90	80	67
<i>Reading the Bible</i>	89	78	66
<i>Prayer</i>	94	93	86
<i>Eternal salvation</i>	92	89	82
<i>Close fellowship</i>	79	63	50
<i>Religious services</i>	89	79	60
<i>Bringing Christians together</i>	85	77	67

(continued on p. 6)

The Potential for Reconciliation

Finally, the data offered some clues as to the kinds of beliefs that might be conducive to greater understanding between liberals and conservatives. These clues were derived by examining the extent of anti-liberalism among conservative Christians who held different kinds of views and, conversely, the extent of anti-conservatism among liberal Christians who held various views. On the negative side, the data suggest clearly that attitudes toward the Moral Majority are currently one of the most divisive issues among both liberal and conservative Christians. For example, among conservatives who strongly favored the activities of the Moral Majority, 58 percent scored high on Anti-Liberalism. And among liberals who strongly opposed the activities of the Moral Majority, 60 percent scored high on Anti-Conservatism. Thus, as with the earlier results on the role of the media, it appears that national issues—particularly those involving religion and politics—are a significant factor in the divisions between liberals and conservatives.

On the positive side, anti-liberalism seems to be lowest among conservative Christians who have taken a somewhat more modified stance toward traditional fundamentalist doctrines. The data do not allow a very thorough exploration of these effects, but two comparisons point clearly to their importance. First, those who say the Bible is divinely inspired but not to be taken literally in every respect are significantly less likely to hold anti-liberal prejudices

than those who say the Bible should always be interpreted literally. And second, anti-liberalism is much less pronounced among conservative Christians who feel that Christians' top priority should be spiritual growth than it is among those who prefer to emphasize winning the world for Christ.

For liberals, the views that seem most clearly associated with low levels of anti-conservatism are ones which reflect greater commitment to their faith. For example, liberal Christians who say growing into a deeper relationship with God is very important to them are much less likely to hold anti-conservative prejudices than are liberal Christians who say this growth is unimportant. Those who say prayer is very important are also less likely to exhibit these prejudices than are those who say prayer is unimportant. One other value which seems to be associated with reduced prejudice among liberals—although the same is not true among conservatives—is an emphasis on the importance of bringing Christians together. Liberals who stressed this value were significantly less likely to score high on anti-conservatism than were liberals who did not.

In the end, most of these relationships are not particularly surprising. What they document, however, is that room exists—much room—for conservative Christians to become less doctrinaire without abandoning the essentials of their faith, and that much room also exists for liberal Christians to hold their faith more deeply without losing their liberal identity. Both groups, it appears, could in the process become instruments of reconciliation.

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Americans Express Great Concern About Honesty of U.S. Public

PRINCETON. Amid widespread recent reports of unethical and illegal activities in many areas of public life, almost two-thirds of Americans express dissatisfaction with the honesty and standards of behavior of their compatriots.

In the latest Gallup assessment, 63% say that, on the whole, they are dissatisfied with the honesty of people in this country, while only about half that proportion, 33% are satisfied.

The current findings are similar to those recorded in the first (1963) Gallup measurement, but represent a modest improvement over the results of a Gallup Poll taken at the height of the Watergate affair in 1973. In that survey, dissatisfaction outweighed satisfaction by better than a 3-to-1 ratio, 72% to 22%.

Following is the question asked and the trend:

On the whole, would you say you are satisfied or dissatisfied with the honesty and standards of behavior of people in this country today?

Honesty & Behavior Standards

	Sat- isfied	Dissat- isfied	No opinion
	%	%	%
1986-Apr. 11-14	33	63	4
1973	22	72	6
1963	34	58	8

Honesty & Behavior Standards

	Sat- isfied	Dissat- isfied	No opinion
	%	%	%
NATIONAL	33	63	4
Men	35	61	4
Women	30	65	5
Whites	34	62	4
Blacks	21	73	6
18-29 years	36	60	4
30-49 years	36	60	4
50 & older	26	70	4
College grads.	43	55	2
College inc.	32	64	4
High school grads.	31	64	5
Not H.S. grads.	27	68	5
Family Income:			
\$25,000 & over	39	59	2
Under \$25,000	29	66	5
Protestants	31	66	3
Catholics	33	62	5
Moral Values:			
Traditional	26	69	5
Moderate	37	60	3
Liberal	33	64	3

Although majorities in all major population groups express dissatisfaction with the current ethical climate in the U.S., somewhat greater concern is voiced by blacks, persons 50 and older, the less affluent and less-well educated, and people holding traditional moral values. The apparent differences by gender and religion are too small to be statistically meaningful. Details are shown in the following table:

The public's current perceptions of their compatriots' honesty and behavior standards are based on in-person interviews with 1,552 adults, 18 and older, conducted in over 300 scientifically selected localities across the nation during the period April 11-14. For results based on samples of this size one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

Public Holds Moderate Values On Sex, Morality and Religion

On values relating to sex, morality, family life and religion, the views of most Americans are somewhat between extremely conservative and extremely liberal, although the weight of opinion is decidedly on the conservative side.

About half of survey respondents (52%) place themselves in moderate positions on a 7-point scale designed to measure social values, while 36% take positions on the right and 11% on the left.

Respondents were handed a card and asked this question:

Some people have very traditional values about such matters as sex, morality, family life and religion. If 1 represents someone who has very traditional, old-fashioned values and 7 represents someone who has very liberal, modern values about these matters, where on this scale would you place yourself?

The survey suggests that the Democratic and Republican parties, in seeking to win votes on social issues with a strong moral content, start with about an even advantage: 38% of Republicans place themselves on the traditional side, 53% in moderate positions, and 9% on the liberal side. These figures almost exactly match those for Democrats: 40%, 51%, and 8%, respectively.

PROTESTANTS MORE LIKELY TO LEAN TO 'RIGHT'

The college educated tend to eschew either strongly liberal or strongly conservative positions, with three college graduates in five (62%) opting for moderate points on the scale. However, traditional values also outweigh liberal ones among this group, by a 27% to 11% margin. Persons whose formal education ended before high school graduation come down strongly (54% to 10%) in favor of traditional values.

The survey also shows women, older persons and Southerners to be more traditionally oriented than their opposite numbers.

Those surveyed who indicate that their political philosophy is right of center are somewhat more inclined than others to place themselves on the traditional side of the values scale, but the overall differences on the two scales are not as pronounced as might be expected.

Protestants (41%) are considerably more likely to lean to the right on the values scale than are Catholics (29%). Little difference in this regard is found between whites and blacks, with 37% of whites and 35% of blacks placing themselves on the traditional side of the scale.

Here are the results by major population groups:

VALUES SCALE*

	Traditional (1's,2's) %	Moderate (3's,4's,5's) %	Liberal (6's,7's) %
NATIONAL	36	52	11
Democrats	40	51	8
Republicans	38	53	9
Protestants	41	51	7
Catholics	29	56	14
Whites	37	52	10
Blacks	35	50	15
Men	31	54	14
Women	41	49	9
18-29 years	20	58	21
30-49 years	33	55	11
50 & older	52	43	4
College grads.	27	62	11
College inc.	30	58	12
High school grads.	34	53	12
Not H.S. grads.	54	35	10
Political philosophy:			
Left of center	32	53	15
Middle of road	31	58	10
Right of center	45	46	9
East	31	58	10
Midwest	33	55	11
South	45	43	11
West	34	53	13

*No opinion, 1% nationally, omitted.

The findings are based on in-person interviews with 1,552 adults 18 and older, conducted in over 300 scientifically selected localities across the nation during the period April 11-14. For results based on samples of this size one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

Religious Trends In World Today

It is difficult to draw conclusions concerning religion in the world because of three major factors: (1) a lack of long-standing trends in religious surveys, (2) differing definitions of a vital religious faith, and (3) sharply differing patterns from nation to nation in religious beliefs and practices. Certain general conclusions, however, can be drawn, based on survey data (from GIRI surveys in 1974 and 1981), census data observations by social commentators, well-documented trends in the U.S. (which may foreshadow developments in Europe and elsewhere), and the response to evangelists around the world:

1. Most people in the non-Communist nations believe in God or a universal spirit, and most report being identified with some church or faith.

2. Religion is most important, and beliefs are strongest, among people in Africa (sub-Sahara), Latin America and North America, somewhat less so in the Far East, and considerably less so in Western Europe.

3. Belief in God or a universal spirit has declined in a number of nations since a 1948 Gallup survey; however, belief in God remains quite flat in other nations, including the U.S. Trends in belief in immortality have tended to parallel trends in belief in God. Here are selected trends in belief in God:

BELIEF IN GOD IN 8 NATIONS

France

1981	62%
1974	72
1968	73
1948	66

West Germany

1981	72%
1974	72
1968	81

Scandinavia

1974	65%
1968	75
1948	81

Great Britain

1981	76%
1974	76
1968	77

Canada

1985	87%
1974	89
1948	95

Italy

1981	84%
1974	88

U.S.A.

1981	95%
1974	94
1948	94

Japan

1981	39%
1974	38

4. Belief in a *personal God* (who answers prayers and judges people) — the God of Biblical revelation — has also declined, as measured in a 1974 survey conducted for the Charles F. Kettering Foundation and a 1981 survey conducted for CARA and the Europeans Value Systems Study Group, perhaps even more precipitously than belief in a God in general or a universal spirit. The 1974 and 1981 questions on the *nature* of God differ too much to represent clear trends, but it would appear that belief in a personal God lost considerable ground between 1974 and 1981 in Italy, West Germany, France and in the Scandinavian countries.

When the beliefs of Americans are compared with those of residents of 13 other nations, based on the survey for CARA and the EVSSG, we find that only in the Republic of Ireland and in Northern Ireland do higher percentages than in the United States believe in a personal God. One-third or fewer believe in a personal God in the Netherlands, Great Britain, Italy, France, Finland, West Germany, Denmark and Sweden. The lowest proportions are found in Denmark and Sweden.

Religious Trends in World Today (cont'd.)

In addition, belief in the divinity of Jesus Christ among the British declined from 71% in 1957 to 52% in 1981. Comparable data are not available for the other nations.

From the point of view of evangelical Christianity, the findings for Western Europe are perhaps bleak, and suggest the enormous challenges facing evangelical churches in the year ahead: relatively low levels of belief in a personal God, many not finding comfort and support from their beliefs, fairly large numbers saying that churches are not providing help with moral and family problems or spiritual needs. In the minds of many people interviewed, Western Europe is not, or is no longer, a Christian continent. When asked if they feel that the Ten Commandments still apply to "most people," fewer than one-fourth say they do; furthermore, fewer than two-thirds say they apply either fully or to a limited extent.

How about religion in the future — will it be more important, less important, or equally important for people in your country? A combined total of 19% of Western Europeans say "more important," while 34% say "less," 36% predict little change, and another 11% do not express an opinion.

5. Lack of survey data since 1981 (except for a few nations) prevents drawing firm conclusions about

developments since 1981 in terms of world religion, but the cumulative evidence suggests at least a levelling out in downtrends in religious beliefs. The Reverend David B. Barrett, an Anglican priest and compiler of *The World Christian Encyclopedia*, reports that, on the basis of census data from many nations, there is a big swing away from all forms of anti-religion and non-religious ideology. He notes that this year's figures show 79% of the world's people are religious compared to 72% in 1970, with the proportion of outright disbelievers or atheists declining from 13% to 4%.

If trends in the U.S. are any harbinger, we may see in the years ahead a rising tide of interest in religion in other parts of the world. A majority of Americans, for example, say they are more interested in religious and spiritual matters than they were five years ago.

From clearcut evidence in the U.S., and cumulative data from elsewhere, one could conclude that the two dominant trends in religion in the world today are: (1) a search for spiritual depth and (2) a search for deeper and more meaningful relationships.

(Synopsis of comments made by George Gallup, Jr. at world press briefing at AMSTERDAM '86, International Conference for Itinerant Evangelists.)

Two-Thirds Of U.S. Adults Have Attended A Catholic Service

Two-thirds of the U.S. adult population (67%) have attended a Catholic religious service once or more times during their lifetime.

The next highest proportion (54%) is recorded for the Baptist group of churches, followed by Methodist churches (50%).

Here is the question, asked of a national sample of adults in a 1984 survey conducted for the Robert H. Schuller ministries:

Have you ever been to a religious service at any of the kinds of churches listed on this card?

Here are the national findings, with total adding to more than 100% due to multiple responses:

	National %
Catholic	67
Baptist	54
Methodist	50
Lutheran	35
Presbyterian	33
Episcopalian	25
Southern Baptist	21
Charismatic or Pentecostal	15
Independent or non-demoninational	15
Evangelical	13
Mormon	8
Fundamentalist	7
Unitarian	7
Seventh-Day Adventist	6
Mennonite or Brethren	4
Other	15
None	11
No opinion	1
TOTAL	380%*

CANADIAN CHURCH ATTENDANCE DROPS TO RECORD LOW

Church attendance in Canada, on a typical May Sunday, was 31% down one percentage point from a year earlier and at the lowest level recorded in almost three decades.

Attendance today is much higher among Canadians who have reached their fiftieth birthday (46%), than among those in their thirties or forties (30%) and particularly among adults under thirty (16%).

In 1957, when this question was first asked, 60% reported attendance at church or synagogue. This proportion dropped to 44% in 1970 and to 41% in 1975. But between 1980 and 1984, there was little change, with about 36% reporting attendance.

Most of the recent decline has occurred among Roman Catholics, 40% of whom currently attend, compared with 43% a year ago, and 87% in 1957.

Attendance among Protestants, currently 28%, has remained remarkably level since 1970, but is well below the 43% attendance found in 1957.

The question:

Did you, yourself, happen to attend church or synagogue in the last seven days?

The following table shows results of this question today and in earlier years:

CHURCH/SYNAGOGUE ATTENDANCE

	National	Roman Catholic	Protestants
1986	31%	40%	28%
1985	32	43	29
1984	36	50	29
1983	36	51	27
1982	35	48	27
1981	37	51	29
1980	35	50	26
1975	41	61	25
1970	44	65	28
1965	55	83	32
1957	60	87	43

The latest findings are based on in-person interviews with 1,035 adults, 18 and older, conducted between May 1-3. For samples of this size, the error attributable to sampling and other random effects could be four percentage points in either direction, 95 out of 100 times.

WEEKLY CHURCHGOING VARIES WIDELY AMONG NATIONS

The weekly churchgoing habits of Europeans and persons in other parts of the world vary greatly, ranging from 91% in Malta to 3% in Denmark and Iceland.

Here is the full list, based on surveys conducted for the European Value Systems Study Group and coordinated through the British Gallup Poll:

PERCENTAGE OF PEOPLE ATTENDING CHURCH ONCE A WEEK

Malta	91%
Republic of Ireland	72
Mexico	54
Northern Ireland	52
South Africa	
Whites	50
Blacks	38
USA	
National	43
Black	45
Hispanic	45
Spain	41
Italy	36
Chile	31
Belgium	30
Canada	30
Netherlands	27
Australia	22
West Germany	21
S. Korea	19
Great Britain	14
France	12
Norway	7
Hungary	5
Sweden	5
Japan	4
Finland	4
Denmark	3
Iceland	3

Who Do Americans Say That I Am?

By George Gallup, Jr. and George O'Connell

In this intriguing investigation the authors look at the religious values of American Christians. Drawing upon survey material collected for the Schuller organization and other groups, they go beyond mere head counting. Their goal is to ascertain how Americans perceive Jesus Christ in order to understand the impact He has on their lives.

Questions vitally important to the churches were asked. Among them:

- What impact has Jesus as a moral and ethical teacher had on your life?
- Where does religion fit into your value system?
- How can the churches better serve you?
- What do you consider to be the most appealing character traits of Jesus?
- How hard have you tried to follow the example of Jesus?

- How close do you think you come in following the example of Jesus?

Interviews with representative Americans bring the data down to earth. Additionally, church leaders from various denominations offer suggestions for infusing new life into the churches.

As Robert H. Schuller writes in an Afterword, "The polls and other evidence suggest that many Americans are not being served adequately by their churches even as surveys suggest that the interest in spiritual values has increased." This book contains "possibilities and insights that will benefit the Christian community."

This intriguing investigation of religious values offers significant and timely information for church officials, pastors, and educators—anyone concerned with increasing the effectiveness of church ministry. Paper, \$10.95.

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